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Religious Communications.

LIFE OF ST. IRENÆUS.

HISTORY has conveyed to us few particulars of the first years of the life of Irenæus, and has not even specified his country or the place of his birth. There is, however, sufficient ground for believing him to have been a Greek, and to have acquired in his youth a competent acquaintance with the philosophy and literature which were then in vogue. The circumstances which led him to embrace christianity are no where mentioned; but it appears, from his own writings, as well as from the testimony of Eusebius and Theodoret, that he was placed, at an early age, under the instructions of St. Polycarp, the Bishop of Smyrna, who had been the disciple of St. John. His words are, "when I was yet a child I was in the Lower Asia with Polycarp;" and "I remember the things then done better than what has happened of late: for what we learn being children, increases together with the mind itself, and is closely united to it: Insomuch that I am able to tell even the place where the blessed Polycarp sat and discoursed; also his goings-out and comings-in; his manner of life; the shape of his body; his discourses to the people; the familiar intercourse which he said he had with John, and with the rest who had seen the Lord; and how he rehearsed their sayings; and what they were which he had heard from them concerning the Lord, his miracles, and his doctrines. According as Polycarp received them from those who with their own eyes beheld the word of life, so he related them, agreeing in all things with the Scriptures. These things, by the mercy of God bestowed on me, I then heard diligently, and copied them out, not in paper, but in my heart; and by the grace of God I do continually and sincerely ruminate on them."

The account which has been al-

CHRIST. OBSERV. No. 37.

ready given of Polycarp sufficiently shews, that by him Irenæus must have been taught the true and uncorrupted doctrine of the Apostles; and was likely also, considering the deep reverence which he felt for his master, to imbibe from him a spirit nearly allied to theirs. Accordingly we find him, in after life, to have been an eminent example of the effect of genuine Christianity in sanctifying the heart, and elevating the soul above worldly and sensual objects.

Irenæus is also said to have been, for some time, a scholar of Papias, the Bishop of Hierapolis*, a man of unquestionable piety, but of a weak judgment and narrow understanding, which, leading him to misapprehend some of the more abstruse parts of Scripture, proved the occasion of great errors in many who followed him and revered his memory;—errors, the contagion of which Irenæus himself did not wholly escape.

Of the life of Irenæus nothing more is known until the year of our Lord 177. We then find him acting as Presbyter of the Church of Lyons in France, under Pothinus, who was Bishop of that see. The circumstances which led to his being placed in this situation have not been recorded: but the Gospel having been first planted in Lyons, at no very remote period, by means of Missionaries sent thither by one of the Asiatic Churches, the Gallic Christians probably continued to obtain pastors from the same quarter; availing themselves for that purpose of the commercial intercourse subsisting between the two countries. Pothinus, the Bishop, was evidently a Greek as well as Irenæus.

Soon after Marcus Aurelius Anto-

* Papias had likewise been a disciple of St. John.

ninus* had succeeded to the throne of the Cæsars, a persecution commenced against the Christians, which continued with only occasional and partial intermissions during his reign of nineteen years†. In 177 the storm of this persecution fell with peculiar violence on France, and particularly on the Churches of Lyons and Vienne. An account of the miseries which it there produced is contained in an epistle addressed by these Churches to their brethren in Asia and Phrygia, and written, as is most probable, by Irenæus himself; the substance of which will now be given.

SUBSTANCE OF THE EPISTLE, &c.

We are unable to give you an adequate idea of the fury manifested by the Heathens against the saints, nor of the sufferings of the blessed martyrs. Our grand adversary assailed us with all his might, and left no method of cruelty unpractised. We were forbidden to appear in the baths, or the forum; in any house except our own, or indeed in any place

* This is the same person whom Mr. Pope celebrates in the following lines:

“ Who noble ends by noble means obtains,
Or failing smiles in exile or in chains;
Like good Aurelius let him reign, or bleed
Like Socrates; that man is great indeed.”

It would not have suited the poet's purpose, or rather that of his infidel instructor, Bolingbroke, to have exhibited to view, as eminent examples of virtue, those whose ardent love of Christ, and whose realizing views of eternity, had rendered them superior to every worldly or selfish consideration: whom neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor the sword, could move from the prosecution of the noblest end—the Glory of God, by the noblest means—an entire devotedness of themselves, souls, and bodies, to his service. No, it is the implacable persecutor of those very men, every period of whose history is stained with their blood, and whose delegated cruelties towards them (though they were, indeed, the excellent of the earth) cannot be read without indignation and horror: this is the man whom our *Christian Poet* selects as his pattern of imperial magnanimity, of true goodness and nobleness of mind!—See Milner's Church History, Vol. I.

† It was to the fury of this persecution that St. Polycarp and Justin Martyr, as has been already seen, fell victims.

whatsoever. But the Grace of God fought for us, preserving the weak, and exposing to the fury of the tempter those chiefly, who, being armed with patience, were able to withstand his assault, and to endure every species of pain and reproach, esteeming them light and trivial, for the sake of Christ, and the glory which should follow. They first courageously sustained the shouts, blows, plunder, stonings, and all other outrages and indignities which an exasperated mob could be expected to inflict. They then underwent a public examination, and confessing themselves to be Christians were shut up in prison. When the president arrived, they were brought before his tribunal, and there treated with the utmost brutality. Vettius Epagathus, an eminent example of piety and devotedness to God, was moved with indignation at witnessing such a perversion of justice, and requested permission to repel the charge of impiety which was made against the Christians. His request was refused, and he himself, confessing that he was a Christian, was numbered with the martyrs. But having within him the Holy Spirit, and being a genuine disciple of Christ, he gladly laid down his life for the Brethren, *following the Lamb whithersoever he goeth*. Others were examined at the same time, who proved illustrious and ready martyrs; while some proved unequal to so great a combat. Of these ten fell away, whose case filled us with deep dejection on their account, and with alarming fears, not of being tortured, but lest any of us also should be tempted to apostatize from the faith. The most eminent persons of both churches were now daily apprehended, and with them some of our Heathen servants, who were induced, by the dread of torture, to charge us with eating human flesh, and with other practices not fit even to be named. This incensed, beyond all bounds, against us many even of those who before had been more moderate. The Holy Martyrs were now called to endure inexpressible tortures, Satan endeavouring to extort from them also some slander against Christianity. The rage of the multitude, as well as of the president and the soldiery, was chiefly directed against Sanctus, a Deacon of Vienne; Maturus, who had only recently been baptized; At-

talus, of Pergamus, a main pillar of the Church; and Blandina, who, notwithstanding our fears for her weakness, was supplied with so much fortitude, that even those who in succession were torturing her from morning till night were worn out, and owned themselves vanquished. They were even amazed that she should be still alive, mangled and pierced as was her whole body. But in the midst of all her torments, it seemed to abate her pains, and to recruit her spirits to be able to say, "I am a Christian, and no wickedness is acted among us."

The astonishing courage with which Sanctus encountered the intense sufferings he was made to undergo, excited in an extraordinary degree the rage both of the governor and the torturers. At last they applied red hot plates of brass to the tenderest parts of his body: these were indeed burnt; but he still stood unmoved, and firm in his confession, being refreshed by that heavenly fountain of living water which flows from the belly of Christ. His body was now one continued wound, and scarcely retained the human form; but Christ wrought wonders in him, shewing that nothing is to be dreaded where the love of God, and the glory of Christ are present. For some days after, while his body was in an extremely tender state, swollen and inflamed by what he had suffered, they hoped, by repeating the same course of tortures, to subdue his constancy; or at least to strike a terror into the rest. But so far was this from being the case, that under this second infliction he seemed, by the Grace of Christ, rather to recover his former shape, and the use of his limbs.

Biblias, one of those who had denied Christ, was now brought to the torture, in the hope of compelling her to charge the Christians with impious practices. But on being tortured, she seemed to awake as it were out of sleep, and to be reminded by her present sufferings of the everlasting torments of Hell. Denying, therefore, the truth of such allegations, she added, "How should such persons eat children to whom it is unlawful even to eat the blood of beasts?" She then confessed herself a Christian, and was added to the army of martyrs.

The torments already inflicted proving ineffectual through the power

of Christ, the martyrs were imprisoned in dark and noisome places, their feet distended in stocks, till many were suffocated, and others died in prison of the tortures they had endured. Many, however, survived, notwithstanding their destitution of all human aid, being strengthened by the Lord.

Pothinus, the Bishop, who was above ninety years of age, and very infirm in body though strong in spirit, was now brought before the tribunal, and having, amid the shouts of the multitude, witnessed a good confession, he was violently dragged about and inhumanly beaten, until scarcely any breath was left in him. He was then cast into prison, and after two days expired.

It is particularly worthy of remark, that such as on being seized had denied Christ, partook of the same miseries in prison as the martyrs, being treated as guilty by their own confession of murder and incest; while they were destitute of the joy of martyrdom, the hope of the Gospel, the love of Christ, and the consolations of the Spirit of God. Oppressed with the pangs of guilt, their dejected looks distinguished them from the faithful, who went forth cheerfully, their countenances beaming with grace and glory: moreover, the very Heathens reviled them as cowards and murderers. When the others observed these things, they became more stedfast in the faith, and yielded not to the suggestions of the Devil.

The martyrs suffered death in various ways. Maturus, Sanctus, Blandina, and Attalus, were produced on one of the days of the shews before the wild beasts in the amphitheatre. There the two first again underwent all sorts of torments, having been previously scourged in their passage thither. They were torn, and dragged up and down by the wild beasts, and subjected also to every barbarity which the populace chose to call for, and at last to the iron chair, in which their bodies were so boiled as to produce a most offensive odour. Nor did the cruelties of their persecutors end here, but were continued with the utmost fierceness until these two holy men at length expired under their sufferings.

Blandina was suspended to a stake and exposed to the wild beasts; and

forming as she hung the figure of a cross, her appearance served to encourage the Christians by exciting a lively recollection of Him who was crucified, that he might obtain for those who believe in him and suffer for his sake, eternal communion with the living God. None of the beasts touching her, she was taken down and cast again into prison, being reserved for another combat. Attalus also, being vehemently called for by the populace, came forward with serenity, and was led round the theatre preceded by a tablet, on which was inscribed, "This is Attalus the Christian." The rage of the people against him was excessive: but the president understanding that he was a Roman citizen remanded him to prison, until he should learn the will of the Emperor respecting persons in his circumstances. The respite which was thus obtained proved highly beneficial to the Church. The mercy of Christ conspicuously appeared in the patience with which he armed his servants; and by means of the martyrs, most of those who had renounced the faith were born anew, and acquired courage to profess themselves Christians; and being joyfully restored to the bosom of the Church, they longed for a fresh opportunity of being examined. The Emperor's orders were that such as confessed themselves Christians should be put to death by torture, and that the Apostates should be dismissed. It being now, therefore, the time of the public games, the martyrs were again brought before the populace. Such of them as were Roman citizens were beheaded, the rest were thrown to the wild beasts. Christ was now in a particular manner glorified in those who had formerly apostatized; for boldly avowing themselves Christians they also were added to the number of the martyrs. None now remained in a state of apostacy but a few whose conduct had always been a reproach to christianity, and had shewn them never to have possessed true faith, nor to have had the fear of God before their eyes.

During the course of the examinations, one Alexander, who was distinguished by his love of God, by his boldness in preaching, and by his apostolical endowments, stood near the tribunal, and with gestures animated the Christians to profess the

faith. This conduct excited the indignation of the populace against him, and being interrogated and confessing himself a Christian, he was condemned to death. The next day he and Attalus were exposed together to the wild beasts, and having sustained all the usual methods of torture, were at last run through with a sword. Alexander expired without having uttered a word or a groan, communing inwardly with God during his conflict. But Attalus, when placed in the iron chair and thoroughly scorched, said, "You indeed devour men, but we neither devour men, nor practise any other wickedness."

On the last day of the shews, Blandina was again brought forth with Ponticus, a youth of fifteen (who had both been daily led in to see the tortures of the rest): and the multitude being greatly enraged against them on account of their firmly refusing to swear by the idols, and their contemning the gods, no pity was shewn either to the sex of the one, or the age of the other. The whole circuit of tortures was inflicted on them without effect. Ponticus, after a most heroic exertion of patience, to which he was animated by his sister Blandina, gave up the ghost. Blandina, having first been scourged and exposed to the wild beasts, and also set in the iron chair, was at last inclosed in a net and thrown to a bull, which tossed her for some time: she still appeared, however, superior to all her sufferings, borne up by hope and faith and communion with Christ, until being run through with a sword, she at length breathed out her soul. Even the Heathens owned that no woman had ever before sustained such tortures. But their rage was not yet sated. On the contrary, it was heightened by their disappointment to such a degree, that they cast to the dogs the bodies of those who had died in prison, as well as the mangled remains of such as had been torn by the wild beasts, or scorched, or beheaded, watching day and night lest any should inter them. Some gnashed with their teeth on the dead bodies. Others derided and insulted them. Even the more sympathizing tauntingly asked, Where is their God, and what advantages have they derived from that religion which they preferred to life? At the end of six days the bodies of the martyrs were

reduced to ashes, and thrown into the Rhone, that no remains of them might be found on the earth. This was done by the Heathens, under the vain idea of deterring others, by destroying their hope of a resurrection: for it was this hope, they said, which led men to introduce a strange and new religion, to condemn the most exquisite torments, and even joyfully to undergo death. "Let us now see if they will rise again, and if their God is able to assist them, and deliver them out of our hands."

This Epistle gives us a high idea of the piety of Irenæus, to whose worth a farther testimony is given by Eusebius in an extract from a letter addressed by the Church of Lyons to Eleutherius, Bishop of Rome, wherein Irenæus is spoken of as "a follower of the Testament of Christ," and strongly recommended. It appears from this extract, that it was intended that Irenæus himself should be the bearer of the letter; but whether he actually proceeded on the mission is not certainly known. Circumstances seem to favour the supposition that he visited Rome about this time. His stay there, however, could not have been of long duration; for on the martyrdom of Pothinus, about the year 179, Irenæus was chosen to succeed him as Bishop of the Church of Lyons.

(To be continued.)

For the Christian Observer.

ON REV. CHAP. XVII.

THIS seventeenth chapter I take to be a separate vision relative to the corruption of the Western Church, its secular supports, and its final overthrow. From a perusal of the chapter, it appears that the destruction of the woman, who is described in the first six verses, is effected by the ten horns at the period when they give their power and strength to the beast; who then becomes an apostate power, not only overthrowing the visible Church he had before supported (admitting the woman to represent an ecclesiastical state) but, joining with the horns to "make war with the Lamb," *i. e.* to persecute the christian cause upon earth: which great apostacy, I apprehend, is described,

with other important events, in the six foregoing chapters.

In the vision now under consideration, it is predicted by the angel, that the power whom he characterizes as "the beast who was, and is not," should (at a future period) ascend out of the abyss, and would then be "the beast that was, and is not, and yet is," exciting the wonder of the earth. In the eleventh chapter, St. John is informed that "the beast which ascended out of the abyss, or bottomless pit, shall make war against the two witnesses, overcome and kill them." The public exposure of their dead bodies for "three days and an half," synchronizes, I think, with "the time, times, and half a time," when the woman, the true Church (chap. xii.) is again nourished secretly in the wilderness, where she had before been fed 1260 days, whilst the witnesses prophesied in sackcloth: for surely the Church cannot be otherwise than in a wilderness-state whilst the witnesses lie dead. The first period of 1260 days must be the time (unless an intermediate space be admitted, which I think probable, between the 1260 and the three days and half,) in which war is said to be in Heaven, by which I understand a state of conflict in the Church between good and evil principles, the mystery of iniquity" being in a degree obstructed by the authority of the witnesses, upon whose death the reign of the beast, *i. e.* of Anti-christ*, commences, described in the thirteenth chapter, where he appears with his horns crowned (for they receive power as kings one hour with the beast,) and his heads, not crowned, but bearing the name of blasphemy. (Compare 2 Thes. ii. 4.) This beast, which unites in his appearance the different characters of those described by Daniel, receives power "to continue," or "to make war," forty-two months, the same

* A visible head of a Church, which, though degenerate, is still Christian, cannot properly be styled Anti-christ. But the Bishops of Rome, affecting to imitate the Jewish High Priests of the second temple, are reigning princes; and if a Pope should arise, abjuring the sacerdotal character, and "waring exceeding great" as a secular prince, (like the dominion of Mahomet, the Eastern Anti-christ), "but not by his own power," (Dan. viii. 24) he may fully answer the prophecies on this subject.

period during which the holy city or visible Church is trodden under foot. The overthrow of the *Eastern Churches*, by the followers of Mahomet, had been foretold in the ninth chapter, and in the tenth the angel gives to St. John a little book which contains the fall of the *Western*; but as the apostacy, though great, is not represented as universal, I conclude that the true Church is still to be, during this period also, nourished in the wilderness. In the fourteenth chapter, very dreadful threatenings are pronounced against those "who worship the beast and his image, and receive his mark." The application of such passages to members of the Roman Church, merely as such, has evidently tended to prejudice them against the Reformation, and probably prevented many from receiving those warnings which in truth belonged to them. The worship of the beast and his image, whatever it precisely means*, can imply nothing less than open apostacy and blasphemy, a sad specimen of which, in a neighbouring nation, Europe has *already* beheld with horror.

Since I consider the thirteenth chapter to respect an event yet future, *i. e.* the Kingdom of Anti-christ, so the vials being poured forth on that kingdom, I must account them to be future also; and I think they bear an analogy to the judgments inflicted on Egypt at the conclusion of the captivity of Israel. The true key to the language and scenery of the Apocalypse should be sought in the ancient Scriptures: hence I conclude, that the drying up of the Euphrates under the sixth vial (which seems to be a reference to the taking of Babylon by Cyrus) implies the impending destruction of Anti-christian Rome; for when the seventh vial is poured out, "Great Babylon is said to come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Babylon appears to be in this prophecy the

* If I may be permitted to offer a conjecture concerning events, which I esteem future, I should say, that since Anti-christ is described as "shewing himself that *he is God*," I suspect *his image* to have some impious reference to the sacred person of the Messiah, styled in Scripture, "the brightness of the glory of God and the express image of his person," concerning whom it is said, "Let all the angels of God worship him."

name appropriate to Rome whether papal or apostate.

It is remarkable, that the Roman name and Latin tongue *continue to be Catholic*, and that not only the Roman Eagle, but the very title of *Emperor of the Romans*†, is preserved by the head of the Germanic Empire.

The apostacy of the latter time is fully described by St. Paul in his Second Epistle to the Thessalonians, and doubtless intended, not to gratify their curiosity, but to direct their conduct. The Jews had long entertained the idea that their Messiah's kingdom should be, not only paramount to, but subversive of, all others. This opinion would very naturally find entrance in the Christian Church, and, all circumstances considered, would constitute a very dangerous temptation, since the overthrow of all existing governments would be considered as the immediate prelude to the much desired "appearance of their Lord and their gathering unto him." To correct this mistake was important, and that it *was* corrected appears from the general opinion which prevailed during the three first centuries, that when the Roman Empire was destroyed, Anti-christ would appear; which Tertullian assigns as a reason why Christians should pray for the prosperity of the Roman State. The mystery of *iniquity*‡, *συννομία* (secret principles of *lawlessness*) I take to be that impatience of controul which is inherent in every man as a fallen creature; which wrought like a secret leaven even in the bosom of the Church; and of which the Apostles themselves had cause to complain, as is evident from many passages in their Epistles, than which perhaps none is more affecting than that of the venerable Apostle so honoured and beloved of his master, who yet had occasion to say, "I wrote unto the Church; but Diotrephes, who loveth to have the pre-eminence, *receiveth us not*." John, 2nd Epistle.

I conclude with a word of caution to two descriptions of persons. And first to parents and instructors.—A

† We have lately heard much of this obsolete title, which, I think, intimates that its assumption in France is meditated, and doubtless with a view to the extensive claims which it involves.

‡ 2 Thess. ii. 7.

time of trial is predicted in which those will fall who "receive not the love of the truth;" but this danger is not confined to that period. Men perish in every age *because they love not the truth*: to inspire this love, ought then to be the main object of education. But is this effected by familiarizing the infant mind with Pagan fictions and with Pagan principles? Will the youth who has formed his ideas of moral rectitude from Greek and Roman models, be disposed to submit his actions to the severer scrutiny of Christian principles? or will an enthusiastic admiration of Heathen antiquity prepare the man to reject with abhorrence the wild assertion, that the annihilation of Christianity would be the salvation of the world!

2ndly. I would address such, for such there are in this day, who *honestly* believe that Religion would flourish if all national Churches were overthrown. I intreat them to be cautious how they act upon this principle, lest they should be betrayed into the enemy's camp before they are aware, and concur in measures which their best judgment would reprobate, if they could foresee the tendencies and ultimate effect. As for such, who, without any reference to Religion, and in defiance of even Reason herself, when arguing from experience, still persist to hug the delusion, that the destruction of authority is the remedy of social evils; I can only say, since they "believe not Moses and the Prophets," since they disregard the law of God, and spurn his delegated power in man, it is no wonder that they remain unconvinced by the recent calamities of Europe, and deaf to the expiring groans of multitudes already sacrificed to their idols.

C. L.

P. S. The inclosed paper may, perhaps, be already too long; yet I wish to subjoin what appears to me some reasons for a conjecture, that the period of 1260 days mentioned in chap. xii. 6. terminated at the Reformation. 1st. Those Protestant writers who fix their *commencement* so late as the beginning of the seventh century, seem not to have considered that hereby they represent the sixth century as a far better period of the Church than *any subsequent to the Reformation*. 2ndly. The supposed interval between the

1260 days, and "*the time, times, and half a time*," answers to the description of a mixed state, the state of conflict; (chap. xii. 7.) in which *the witnesses*, though no longer *clothed in sackcloth*, as when under the papal tyranny, are yet neither perfect nor glorified. 3rdly. This interval, the duration of which is not revealed, precludes any calculations respecting the consummation of all things, which the *other* Scriptures uniformly veil from the curiosity of man, that we may be found *watching, not knowing at what day or hour the Son of man cometh*. Matt. xxv. 13.

To the Editor of the Christian Observer.

THE question proposed by your correspondent G. B. is important, viz. "When there is a struggle in the mind between right and wrong, how may it be known whether this struggle arises from the checks of natural conscience in an unrenewed mind, or from a principle of grace in the soul?" If the following thoughts on the subject seem likely to afford any satisfaction to the Querist, they are at his and your service.

1. The struggle which arises from the checks of natural conscience in an unrenewed mind, will generally be found to be partial as to its object, having respect only to some particular sin or sins, which may appear more heinous in their nature, or more dangerous in their consequences, than others. The conflict, in this case, is not with what the Scriptures term the *body of sin*: whereas the struggle that originates in a principle of grace is against sin universally: its object is that the old man (*i. e.* the old nature altogether) may be put off with his deeds. It is far from being a mere struggle against prominent vices; it is an opposition which prompts the true Christian to search out and pursue the foe, and wherein the severest conflicts are with the latent evils of the heart, such as pride, unbelief, self-righteousness, want of submission to the Divine will, &c. There is no hypocrisy, allowed deceit, or indulgence of any sin whatever, in the true spiritual warfare.

2. The struggle between passion and conscience in the breast of a natural man is generally unsteady and variable. At certain seasons it is vigo-

rous and strong ; at other times faint and feeble ; and then again, for perhaps a long season, altogether suspended : whereas the conflict between nature and grace, between the flesh and the Spirit, is more steady, regular, and uniform. The true believer, communing daily with his own heart, and discovering with pain the secret workings of evil, gains increasing conviction of the importance of persevering opposition in patience, vigilance, faith, and prayer. His applications to the Throne of Grace are daily renewed, and thus, strengthened with power and might from above, he is enabled to maintain the good fight, not presuming to lay down his arms till the *days of his warfare* (עֲדָתָא, Job xiv. 14.) are ended.

3. The ordinary struggle in an unrenewed mind originates chiefly in fear, and is stronger in proportion as the apprehension of danger is excited. It is, in fact, a struggle between the judgment and the inclination, the one pointing out the consequences ; while the other covets the pleasures, of sin ; the one pressing the importance and necessity, while the other shrinks from the performance, of acknowledged duties. There is nothing in this struggle which shews either hatred of sin, or love of the divine law. The truth is, the heart is not divorced from evil habits and attachments, and is therefore secretly offended at the strictness, spirituality, and extent of that law, which condemns them : there is a latent displeasure in the soul, because sin and happiness are not made compatible. Now the conflict in a spiritual mind is ever attended with a hatred of sin, as a thing evil in its nature, as well as pernicious in its consequences. Not only the judgment condemns, but the will opposes, and the affections are withdrawn from it. The law of God, which in the other case is matter of offence, is here not only acknowledged as holy and just, but approved as good : it is the delight of the inward man : and the grief of a sincere Christian is to find in himself so many wayward tempers and dispositions not duly subjected to its righteous and salutary control. Against these he maintains an habitual and serious conflict, and not merely to avoid the condemnation, but also the pollution of sin ; not simply wishing to secure future happiness, but labouring to per-

fect holiness in the fear of God. In the ordinary struggle, when the better principle seems for the moment to prevail, and the duty pressed upon the conscience is performed, the obedience is only like that of Saul, when he forced himself to offer a burnt-offering. When the solicitation to sin is denied, it is but like the refusal of Balaam to go with the messengers of Balak, when he gladly would have accompanied them had he dared to do it. In short, to borrow a comparison which I have somewhere seen, whatever struggles an unrenewed man may have, sin is to him like precious wares in the ship, which are only thrown overboard (and that as sparingly as possible) in a storm : but to one of a spiritual mind it is as the stagnant and offensive water in the vessel, which the good mariner is assiduous to pump out and clear away daily.

4. Where the struggle between right and wrong arises only from the checks of natural conscience, it is conducted, or carried on, by the mere exertion of natural power ; the subject of it opposes solicitations to evil, with purposes and resolutions formed entirely in his own strength : whereas, in the conflict between the flesh and the Spirit, in a renewed mind, the combatant is strong in the grace, that is, in Christ Jesus. By the acting of faith, from time to time renewed, on the Saviour to whom he is by that vital principle united, he derives renewed supplies of that spirit of power and might, whereby alone he can effectually be strengthened in the inner man, to fight the good fight, and to crucify the flesh with its affections and lusts.

Lastly. From the struggles occasioned by the mere checks of natural conscience no extensive or permanent good effects ensue. However temptation may occasionally be resisted with effect, the power of the enemy is not broken or subdued ; nor is there produced in the mind any habitual vigilance, circumspection, godly jealousy, fear, or abhorrence of evil. Sin, in some form or other, still reigns in the mortal body, and is obeyed in the lusts thereof. But in the conflict, which arises from a principle of grace in the soul, substantial advantage is gained over the adversary : the malignity and deceitfulness of sin are, in an increasing degree,

discovered, its secret motions are more clearly traced, and its subtle workings more effectually frustrated. The soul learns more fully the importance of faith and prayer, of the continual use of the Christian armour, and of "looking unto Jesus." By these means they that are Christ's are enabled to crucify the flesh with its affections and lusts, so that all things belonging to the old man do gradually die in them, while all things belonging to the new man live and grow in them. This statement is not to be considered as invalidated by the complaints of eminent Christians concerning the power of sin within them, by reason whereof they yet groan being burdened. It is to be considered that, in proportion to a man's real growth in grace and holiness, sin not only will be more clearly seen, but more cordially hated, and its opposition to the new man more acutely and painfully felt. It is not therefore a fair inference from the complaints alluded to, that sin is not mortified or weakened. The believer may expect the opposition of the enemy, and count upon the continuance of the conflict, till the happy period shall arrive when he will receive the end of his faith, even the salvation of his soul.

M. T. H.

To the Editor of the Christian Observer.

IN lately perusing the conclusion of Bishop Burnet's history of his own times, being (as he himself calls it) his last testimony, or dying speech; I could not help pausing at those pages which contain his excellent advice to the *Clergy of the Established Church* in his days. Every friend to his country, and to the interests of virtue and religion, cannot help wishing that such appropriate, judicious, and faithful sentiments may be extensively circulated and carefully studied. I have, therefore, subjoined an abstract of them, hoping that, through the medium of the *Christian Observer*, they may meet the eye of many of our clergy, and obtain from them that serious consideration to which their importance is justly entitled*.

G. B.

* We perfectly concur with G. B. in his estimate of the following extracts, and we unite with him in recommending them to

CHRIST. OBSERV. No. 37.

BISHOP BURNET'S THOUGHTS CONCERNING THE CLERGY.

"HAVING given my thoughts in general with relation to the constitution of our Church and the communion with it, I proceed in the next place to that which is special with relation to the *Clergy*. I have said a great deal on this head in my book of the *Pastoral Care*, which, of all the tracts I ever wrote, is that in which I rejoice the most: and though it has brought much anger from those who will not submit to the plan there laid down, yet it has done much good during my own life, and I hope it will do yet more good after I am dead. This is a subject I have thought much upon, and so I will here add some things to what will be found in that book."

"No man ought to think of this profession, unless he feel within himself a love to religion, with a zeal for it, and an internal true piety, which is chiefly kept up by secret prayer, and by reading of the Scriptures. As long as these things are a man's burden, they are infallible indications that he has no inward vocation, nor motion of the Holy Spirit to undertake it. The capital error in men's preparing themselves for that function is, that they study books more than themselves; that they read divinity more in other books than in the Scriptures. Days of prayer, meditation, and fasting at least once a quarter, in which they may read over and over again both offices of ordination, and get by heart those passages in the Epistles to Timothy and Titus that relate to this function, would form their minds to a right sense of it, and be an effectual mean to prepare them duly for it."

"Ask yourselves often (for I address myself to you as if I were still alive) would you follow that course of life, if there were no settled establishment belonging to it, and if you were to preach under the cross and in danger of persecution? For till you arrive at that you are yet carnal, and come into the priesthood for a piece of bread. Study to keep alive in you a

the serious attention of all our clergy. No one who is acquainted with the state of the English Church at the present day, compared with what it was at the time when Bishop Burnet wrote his history, will deem their insertion unseasonable.

EDITOR.

C

flame of exalted devotion: be talking often to yourselves and communing with your own hearts; digest all that you read carefully, that you may remember it so well as not to be at a loss when any point of divinity is talked of. A little study well digested, in a good serious mind, will go a great way, and will lay in materials for your whole life. Above all things raise within yourselves a zeal for doing good and for gaining souls. Indeed I have lamented, during my whole life, that I saw so little true zeal among our clergy. I have seen much zeal in the clergy of the Church of Rome, though it is both ill-directed and ill-conducted. I have seen much zeal likewise throughout the foreign Churches. The Dissenters have a great deal of zeal among them; but I must own that the main body of our clergy has always appeared dull and lifeless to me; and, instead of animating one another, they seem rather to lay one another asleep. Without a visible alteration in this, you will fall under an awful contempt, and lose both the credit and fruits of your ministry. When you are in orders, be ready to perform all the parts of your function: be not anxious about a settlement: endeavour to distinguish yourselves in your studies, labours, exemplary deportment, and a just sweetness of temper, managed with gravity and discretion: and as for what concerns yourselves depend on the Providence of God; for he will in due time raise up friends and benefactors to you. I do affirm this upon the observation of my whole life, that I never saw any one who conducted himself by these rules but he was brought into good posts, or, at least, into an easy state of subsistence. Do not affect to run into new opinions, nor to heat yourselves in disputes about matters of small importance. Begin with settling in your minds the foundations of your faith, and be full of this and ready at it, that you may know how to deal with unbelievers, for that is the spreading corruption of this age."

"The clergy are the dispensers of the word and sacraments, and the more faithful and diligent we are in this, the world will pay so much the more respect and submission to us. And our maintaining arguments for more power than we have, will be of no effect unless the world sees that

we make a good use of the authority which is already in our hands. It is with the clergy as with princes, the only way to keep their prerogative from being uneasy to their subjects, and from being disputed, is to manage it wholly for their good and advantage: then all will be for it, when they find it is for them. This will prevail more effectually than all the arguments of lawyers, with all the precedents of former times. Therefore let the clergy live and labour well, and they will feel as much authority will follow that as they will know how to manage well. They will never be secured or recovered from contempt, but by living and labouring as they ought to do. When I say live better, I mean not only to live without scandal, but to lead exemplary lives:—to be eminent in humility, meekness, sobriety, contempt of the world, and unfeigned love of the brethren; abstracted from the vain conversation of the world, retired, and at home, joining prayer and meditation with fasting, without which the latter may do well with relation to the body, but will signify little with relation to the mind. If to such a course of life clergymen would add a little more labour, not only performing public offices and preaching to the edification of the people, but watching over and instructing them, exhorting, reproving, and comforting them, as occasion is given from house to house, making their holy calling the business of their whole life, they would soon find their own minds grow to be in a better temper, and their people would shew more esteem and regard for them, and a blessing from God would attend upon their labours. I say it with great regret, I have observed the clergy in all the places through which I have travelled, Papists, Lutherans, Calvinists, and Dissenters; but of them all our clergy is much the most remiss in their labours in private, and the least severe in their lives. Do not think I say this to expose you, or to defame this Church: those censures have passed on me for my freedom during my life, God knows how unjustly, my designs being all to awaken the clergy, and by that means to preserve the Church; for which he who knows all things, knows how much and how long I have been mourning in secret, and fasting and praying before him. And let me say this

freely to you, now that I am out of the reach of envy and censure : unless a better spirit possess the clergy, arguments, (and what is more,) laws and authority will not prove strong enough to preserve the Church. Oh, my brethren, (for I speak as if I were among you,) think what manner of persons you ought to be in all holy conversation and godliness, that so you may shine as lights in the world. Think of the account you must give for these immortal souls committed to your care, which were redeemed by the blood of Christ, who has sent you in his name to persuade them to be reconciled to God, and at last to present them to him faultless with exceeding joy, he sees and observes your labours, and will recompence them gloriously in that great day."

To the Editor of the Christian Observer.

It is well known what prodigious advantage is derived in the different trades and professions from being prepared for them by early habits. We seldom hear of a good farmer who did not spend his youth on a farm. Long apprenticeships are thought necessary for those who are to become manufacturers and tradesmen. The best sailors are those who entered into the seafaring line when boys. And among those who enter into the Church with right motives and impressions, the sons of pious clergymen have a manifest advantage. They have, from the first dawn of reason, been used to witness the performance of the duties, which they are themselves to undertake, and the occurrence of many of the difficulties they are to encounter, and have been in the habit of continually hearing both the one and the other canvassed in familiar conversation.

There is, however, one difficulty which they are very generally almost as ill prepared to meet as those whose fathers have not been in the Church ; I mean the difficulty of making themselves easily understood by the lower classes. For how are their childhood and youth employed ? Do they live among the poor, adopt their vocabulary, and become familiar with their modes of thinking and of expression ? On the contrary, pains are taken from their infancy to prevent their mixing much with the children of the lower

orders, that they may not learn their vulgar, not to say their vicious, habits ; and at a fit age they are very properly put to a grammar school, with children of their own rank in life, and afterwards sent to a university, as the best means of improving their faculties, and storing their minds with useful knowledge. However beneficial or even necessary this course may be, it is evident, that, instead of fitting, it may be said to *unfit* them for addressing the poor in their own language, and in a strain of argument and exhortation suited to their knowledge, abilities, and habits. Let a well educated man employ a quarter or half an hour in explaining to a rustic a principle in politics, or a point of law, which is not very plain and simple, and he will soon discover how widely different the strain of reasoning and modes of expression most natural to him are from those of the poor man. He will not have proceeded far in his explanation, when he will find that he has assumed some fact, or taken some principle for granted, of which his companion is ignorant ; or that he has proceeded more rapidly in his reasoning than the poor man has been able to follow him ; or that he has used some term, or adopted some form of expression which has puzzled him. He will, therefore, redouble his care to be intelligible, and watch the countenance of the man he is addressing, and often ask questions in order to ascertain whether he is understood. With all this caution he will frequently find it necessary to go over his ground again, and vary his expressions, and his methods of explanation. Now if this is the case with respect to law or politics, must not something similar be expected when divinity is the subject under consideration, especially as far as regards those (the great mass of the poor, I fear, in most congregations) who possess very little religious knowledge ? And if such difficulties as have been described are to be expected by a clergyman, who has not conquered them through long experience in his pastoral labours, even in conversations with his poor parishioners, how much greater difficulties must he have to encounter in his sermons, in which it is necessary for him to make his language and his mode of address suitable, not to one of his parishioners only, but to all who

attend his ministry : and this without being able to stop in his course, and ask questions, and rectify misconceptions, and clear up points in which he finds himself ill understood ? And yet if the unconverted poor do not find a sermon so simple and intelligible, that they can comprehend by far the greater part without much fatigue, few of them will listen to it. And those who do listen, and understand in part, will carry away vague and inadequate and erroneous notions : and if impressed by what they have heard, their impressions will rest on no sound foundation, and will probably be wild and fanciful. Happily the private reading of the Scriptures, and the pastoral visits of the clergyman, come admirably in aid of his preaching, and do much towards supplying its defects, and rendering it eminently useful, even among the poor. On these points, however, it is not compatible with my present object to enlarge.

If then it is no easy matter for a man of education to accommodate himself to the scanty vocabulary, the ignorance, and the dullness of his poor parishioners, are the clergy sufficiently aware of the difficulty ? If I thought they were, I should have much less inducement to address you on this subject ; for I should be convinced, that those who are “ faithful to their sacred trust,” (and to those alone could I hope to be of use) are now using their best endeavours to surmount it. I should have little fear lest they should accommodate their sermons to the taste of a few persons of a higher class, rather than have in view the edification of the poor who almost always form the great mass of their congregations ; because such ministers know and feel that they are to be “ no respecters of persons.” Still less should I apprehend that they would forbear to lower their style and language, and restrain their powers of reasoning as far as might be necessary, lest they should injure their characters as scholars ; for ministers of this description are content, with St. Paul, to drop “ wisdom of words,” and “ excellency of speech,” to preach “ not themselves but Christ,” and “ to spend and be spent” for their flocks. It is true, they may still, especially the younger part of them, feel occasionally some unwillingness to make all the requisite sacrifices :

they may cast at times a longing lingering look after the objects of their literary ambition at school and at college : but in them literary ambition has received its deadly wound, and given place to a holy zeal for the promotion of the glory of God, and for the salvation of their fellow-creatures, especially of those committed to their charge. They may find, indeed, great vigilance, and zealous endeavours, and, above all, unremitting applications at the Throne of Grace from a deep sense of their own weakness and corruption, necessary for their defence against the inroads of their old enemies. But vigilance, and endeavours, and prayers, will all be employed as weapons of their warfare, and if they persevere in well-doing, Christ will confirm their victory, and make it more and more complete.

But a far greater number of our well-disposed clergy, who are not sufficiently intelligible in their sermons, appear to me to err more from a want of consciousness that they soar above the heads of the lower orders, than from undue attention to the higher classes, or from a wish to support their literary characters. Their sermons are generally delivered without any appearance of apprehension, that a large proportion of their hearers may be unable to understand many parts of them. Not a few adopt nearly the same style, that they would employ, were they addressing persons of their own rank in life ; and many more stop considerably short of simplifying their style sufficiently. In their choice of matter, and in their mode of arguing, they very generally pay more attention to the low attainments of their congregations, yet even in these points they appear to me very often to be unconscious how low those attainments are.

Indeed when a clergyman is aware that the difference between himself and his poor parishioners is extremely great, still it is by no means easy for him to see in detail and with precision, in what that difference consists. Suppose him, however, to have attained this branch of knowledge, of greater importance to him in his present situation than many of those branches which employed his hours, and employed them very profitably, at college, still a very arduous task remains to be performed. He must

learn the art of laying aside his old and regular habits in writing and conversation; to put himself in the situation of labourers and mechanics, and address them in a way suited to their knowledge, habits, and capacities. But in proportion to the difficulty of the undertaking should be his study, and zeal, and diligence, to accomplish it. Until he has succeeded in this point he speaks a sort of unknown tongue in his parish, and however he may edify himself, and perhaps a few like himself, by his sermons, he cannot rationally hope to "edify the Church."—"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. xiv. 4, 9.

With all the advantages a clergyman enjoys, he labours under a great disadvantage in the point under consideration, when compared with a Methodist or Dissenting Minister. The latter being generally taken from the lower classes, naturally speaks their language; and whether he explains, or argues, or exhorts, he proceeds in a way suited to their capacities and general habits. I am convinced that the Methodists, in particular, owe much of their success to their preachers being so well understood by the poor. If then it is one of the weak sides of the Church, that her pastors are not sufficiently intelligible to their congregations, is it not the part of those who revere her as the best instructress of their country, to use their earnest endeavours to fortify her in this quarter; and remove a blemish which operates powerfully in preventing her sound and enlightened views of evangelical truth from producing, under the divine blessing, their full effect? I propose to pursue this subject further in a future letter, and to endeavour to point out some of those circumstances, in method, selection of matter, mode of arguing, structure of sentences, and choice of words, which ought carefully to be avoided in sermons intended for congregations consisting chiefly of the poor.

B. T.

To the Editor of the Christian Observer.

It is a question of much importance of what kind the amusements of

Christians ought to be, and how far, consistently with their character, they may indulge in them. As the subject has frequently occupied my thoughts, I have of course formed some opinion concerning it; which, if it have not the good fortune to meet the approbation of yourself and the generality of your readers, may have the good effect of inviting to the discussion some who in that respect may be more successful.

Permit me, then, to state it as my opinion, that the amusements of Christians should be their recreation, not their business: They should be rather of a private than a public and gregarious kind. Still less should they be of such a nature and character, as tends to sink the grand distinction, which ought ever to divide the religious from the irreligious part of society. Least of all should they have in their composition any thing which is directly and decidedly sinful.

With respect to theatrical entertainments the opinion of the Christian world seems to be pretty well determined. But there are others of an inferior, and, as I am willing to admit, of a more innocent kind; balls, and concerts, for instance, an attendance upon which some are disposed to consider as not incompatible with the Christian character. Upon these, therefore, I propose to offer some remarks.

It certainly becomes a Christian seriously to enquire, and to the best of his ability determine, what is the predominant character of those who frequent these amusements. If the greater part are not decidedly vicious, in such a degree as the world tolerates and approves, (and that is a considerable one), charity itself must pronounce them to be lovers of pleasure more than lovers of God. And is there no danger to a Christian in associating with such characters? is there no danger to youth particularly in such an association? is there any thing which tends more powerfully to an assimilation of character in different persons, than an association in their pleasures? It can hardly be pretended, by the most zealous advocate for the amusement in question, that it does not operate as an incentive, of the highest power, to vanity and every kindred disposition; if, indeed, its natural tendency, in some

respects, be not worse. And it must be allowed by all who are acquainted with the subject, that a passion for amusements, often generated and almost always strengthened by this particular indulgence, while it enervates the mind, renders it unfit for the prosecution of the regular duties of life, and extinguishes many human virtues.

If any, who have partaken of such diversions without personal injury, should allege their own case to invalidate what I have just been saying, I shall only add, that, by this very circumstance, they are disqualified from giving an accurate judgment upon the subject. And if this is not the case with others, as with many most unquestionably it is not, a Christian should consider how far he is justified in encouraging by his example a gratification of which others cannot partake without danger, if not without guilt.

Unquestionably men of character, virtue, or religion, never appear so much out of place—never appear so contemptible, as in a scene and occupation, which the gay and the dissipated claim peculiarly as their own. And one is tempted to pity the condition of worthy persons, who, with all their awkward attempts to assume the manners, and accommodate themselves to the spirit of their company, are shunned and ridiculed by the very persons, for whose sake they make the sacrifice. There is, at least, in the amusements here condemned, a levity, a dubiousness, little consonant with the prevailing sobriety, circumspection, and self-jealousy, which belong to the Christian character. And so well agreed are even irreligious persons with the generality of Christians in this view of the subject, that peculiar disapprobation and disgust has been expressed by the former, at seeing clergymen take their parts in the diversions of the ball room. It is a disgrace, peculiar to modern times, to behold the names of persons consecrated to religion regularly announced by the public papers, as stewards of the approaching ball. *Pudet hæc opprobria, &c.*

But I consider the matter in another light. There is a language in the conduct which I am reprobating. Men may speak by actions as well as by words. Language, properly so called, is a system of arbitrary

sounds, which, by a tacit, implied, and known consent, convey certain definite ideas. No formal or express compact was ever made by any individual to this purpose. The sounds themselves are so far from having any necessary connection with the ideas for which they stand, that in some other language they may denote directly the reverse. Yet such is the obligation arising from the consent abovementioned, that a man by his words may not only produce evils of the most serious nature, but become justly chargeable with the guilt of causing them. Actions are significative upon the same principle; and in most cases we are as much bound to abide by their meaning—as much liable to the imputation of their natural consequences. Now, judging according to the known sense which the world in general, both those who have religion and those who have none, put upon frequenting places of public amusement, I consider such conduct as a badge, a signal, a mark, by which the person so acting gives it to be understood, that he is on the world's side; that he classes himself with those who live without God in the world, and who look for no happiness but what is to be enjoyed here. If this interpretation should be only doubtful, it would still be incumbent upon a Christian to be on his guard, and neither give just offence, nor put a stumbling block in the way of his brother. There is a respect due even to the prejudices of men; and if, by inattention to these, we embolden others to transgress, or defeat our own usefulness, we shall not be accounted by our judge as guiltless of the injury that is done.

X.

To the Editor of the Christian Observer.

I AM an old fashioned reader, and find great pleasure in the study of old fashioned divines; and as I observe you have a considerable attachment to writers of this class also, I venture to trouble you with a few remarks which lately occurred to my mind from the perusal of one of the reviews lately published. I have heard much of the terms *Arminian* and *Calvinist* of late days, and now and then they obtrude themselves on my notice in

the pages of my favourite old authors: but not being deeply versed in polemical distinctions, nor very fond of suffering my love for a pious book to be diminished by any innuendoes as to the author's views on certain mysterious questions, I often find myself equally delighted with the productions of writers who differ much, as I am told, on those points. I have never, therefore, taken any pains to ascertain with precision which of my old friends and instructors adopted the Calvinistic, and which the Arminian, interpretation of the Scriptures: nor indeed to know what those respective schemes are. The frequency, however, with which these matters are now introduced into theological conversation has made me begin to feel a little anxious, for my own credit's sake, to know what an Arminian and what a Calvinist means. On applying to a friend, much better versed in controversial matters than myself, he informed me that I might gain a vast deal of information on these points by reading the *ANTI-JACOBIN REVIEW*, which, he observed, was conducted by men of such profound and deep learning in all theological disquisitions, that their assertions and conclusions might be considered as decisive on every important subject. Relying on my friend's opinion and recommendation, I borrowed a few numbers of that publication. The first I opened contained a review of Mr. Pearson's Letter to Mr. Overton, in which the Reviewer styles the well known judicious defender of our Church's discipline and doctrines, *the Arminian Hooker*. This was a case just such as I wished for. My own veneration for the works of that author on the one hand, and my learned friend's high opinion of the discriminating judgment of the Anti-jacobin Reviewers on the other, led me to conclude that I should now easily ascertain the sentiments which distinguish the Arminian party, and consequently by reversing them, those which are held by Calvinists. I was the more satisfied with this mode of gaining the desired information, because Hooker is an author who expresses his ideas with so much precision as to preclude any great probability of mistaking his language.

The doctrines of imputed righteousness and justification have given birth to much discussion; and I felt

desirous of knowing what the *Arminian* Hooker maintained respecting them. The following passages satisfied me on the former head, and I make no apology for lengthening my letter by inserting them, being well assured that, whether your readers feel any interest or not in the inquiry which engaged my attention, they cannot but be gratified with any thing which was dictated by such a head and heart as that of Hooker.

"There is a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby here we are justified is *perfect but not inherent*. That whereby we are sanctified, is inherent but not perfect."—"The righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified, by any *inherent* quality. Christ hath merited righteousness for as many as are found in him."—"There be two kinds of Christian righteousness; the one without us, which we have by *imputation*; the other in us, which consisteth of faith, hope, and charity, and other Christian virtues. God giveth us both the one justice and the other; the one by accepting us for righteous in Christ; the other by working christian righteousness in us. If here it be demanded which of these we do first receive, I answer that the Spirit, the virtues of the Spirit, the habitual justice, which is ingrafted, the *external justice of Jesus Christ which is imputed*; these we receive all at one and the same time; whensoever we have any of these, we have all; they go together. Yet since no man is justified except he believe, and no man believeth except he have faith, and no man except he have received the spirit of adoption hath faith, forasmuch as they do necessarily infer justification, and justification doth of necessity pre-suppose them; we must needs hold that *imputed righteousness*, in dignity being the chiefest, is notwithstanding in order the last of these." &c. &c.—(Discourse on Justification.)

It being evident from this passage that Hooker maintains the doctrine of *imputed righteousness*, I conclude that Arminians in general do the same, as otherwise it would be a very inapplicable epithet to a writer who has said so much on that particular subject, and who clearly makes it an essential part of his own system, as appears from the above and many correspondent passages in his works. I took it also for granted, on the same premises, that the Church of Eng-

land interpret Hooker, must also hold this *Arminian* tenet of the imputation of Christ's righteousness to the believer.

I was next anxious to learn the sentiments of this eminent divine on the doctrine of justification by faith, and turning to his sermon on that subject, § 31, I found the following passage.

"It is a childish evil, wherewith in the matter of justification our adversaries so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith, *because we teach that FAITH ALONE JUSTIFIETH*: whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified: or works from being added as necessary duties required at the hands of every justified man: but to shew that faith is the *only* hand which putteth on Christ, unto justification: and that Christ is the only garment which, being so put on, covereth the shame of our defiled nature, hideth the imperfection of our works, and preserveth us blameless in the sight of God, before whom, the weakness of our faith were cause sufficient to make us culpable, yea, to shut us out from the kingdom of heaven, where nothing that is not absolute can enter."

From this passage, therefore, it clearly appears that the *Arminian* Hooker, though he considered hope and love as inseparably linked with that faith which justifieth, and works as necessary duties required of every justified man, yet taught that faith alone justifieth; and that faith is the only hand which putteth on Christ to justification.

I then wished to investigate what was the opinion of the *Arminian* Hooker, on the much contested subject of predestination. I met with a passage in his answer to Travers's application, which seemed to throw light on it. Hooker defending himself from the accusation of heterodoxy on the part of Travers, says,

"That which I taught (on the matter of predestination) was at Paul's Cross; it was not huddled in amongst other matters in such sort that it could pass without noting; it was opened, it was proved, it was some reasonable time stood upon. I see not which way my Lord of London, who was present and heard it, can excuse so great a fault as patiently, without rebuke or contrivance afterwards, to hear any man there teach otherwise than the Word of God, not as it is understood by the private interpretation of some one or two men, or by a special construction re-

ceived in some few books, but as it is understood by all Churches professing the Gospel, by them all, and therefore even by our own also amongst others."

In this passage, by classing his own sentiments on Predestination with those of all the Protestant Churches inclusive of our own, Hooker enables us to ascertain what his own were, by a comparative reference to the confessions, articles of faith, public liturgies and catechisms of those Churches. On looking into those documents, I find the confessions of Helvetia, of Basil, of France, of Belgia, of Scotland, (viz. that of 1581), of Geneva, and the XVIIth Article of England, all expressly treating of the subject of Predestination. Those of Augsburg and Saxony entirely wave the subject without any conclusions whatever. I took it for granted, therefore, that in Hooker's opinion all those who have delivered their sentiments are in harmony with each other, and with his own statement of the doctrine also. I found, in all the above-mentioned foreign confessions of faith, an explicit avowal that the election of individuals is the *anteccedent* not the *consequent* of faith and holiness in them; and that God of his good will and pleasure decreed *effectually* to call, justify, sanctify, and, finally, to glorify, all whom he chose in Christ; and to pass over others, leaving them in that fall and perdition whereunto they had thrown themselves, and manifesting his justice in their condemnation. I therefore concluded, that this was the view of the subject which Hooker considered as the unanimous sentiment of all the Churches professing the Gospel, and, consequently, that this must be the *Arminian* tenet, and that these Churches, by a *Prolepsis*, may be all called *Arminian*. I felt some hesitation, indeed, at concluding the French, Helvetic, and Genevese Churches to be maintainers of the tenets opposed to those of Calvin, who was the principal adviser and framer of them: yet as the *Arminian* Hooker is decisive as to the agreement of all those Churches with ours, as well as with his own private views of the doctrine of Predestination, I took it for granted that, whatever might be the individual sentiments of Calvin, he was either not able or willing to procure their insertion in the creeds and confessions of any of the foreign Churches professing the Gospel.

On the subject of final perseverance I referred to the following passages in Hooker's works; and as I have been informed, that this is an important article of difference between the Arminians and Calvinists, I thought I should satisfactorily discover what Arminianism asserts on this point, from the language adopted by the *Arminian* Hooker.

"If we have read that *the Spirit is our life*; or, *the Word our life*; or *Christ our life*; we are in every of these to understand, that our life is Christ, by the hearing of the Gospel, apprehended as a Saviour, and assented unto through the power of the Holy Ghost. The first intellectual concert and comprehension of Christ so embraced, St. Peter calleth *the seed wherof we be new born*: our first embracing of Christ, is our first reviving from the state of death and condemnation. *He that hath the Son hath life*, saith St. John, and *he that hath not the Son of God hath not life*. If, therefore, he which once hath the Son may cease to have the Son, though it be for a moment, he ceaseth for that moment to have life. But the life of them which have the Son of God, is everlasting in the world to come. But because as Christ being raised from the dead dieth no more, death hath no more power over him: so the justified man, being allied to God in Jesus Christ our Lord, doth *as necessarily from that time forward always live*, as Christ by whom he hath life, liveth always."—
 "If Christ, the fountain of life, may flit and leave the habitation where once he dwelleth, what shall become of his promise, *I am with you to the world's end*? If the seed of God, which containeth Christ, may be first conceived, and then cast out, how doth St. Peter term it *immortal*? How doth St. John affirm, *it abideth*? If the Spirit, which is given to cherish and preserve the seed of life, may be given and taken away, how is it the *earnest* of our inheritance until redemption? If, therefore, the man which is once just by faith, shall live by faith and live for ever, it followeth that he which once doth believe the foundation must needs believe the foundation for ever." &c. (Discourse on Justification, chap. xxvi. See also his Sermon on the Perpetuity of Faith in the Elect. Also the Ecc. Pol. Book V. chap. lvi.)

The above and several other equally decisive passages in Hooker's writings, left me at no loss to determine, that the indefectibility of grace, the perpetuity of faith, and the final perseverance of all true believers, was a leading article of his system. I supposed, therefore, that in this as well as in other points, the *Arminian* Hooker was consistent with himself, and that the foregoing tenet was an essential point in the Arminian Creed.

Having satisfied myself on those heads, and thinking I had completely discovered what the Arminians hold, I accidentally heard it said, that you had somewhere asserted, that Hooker was a Calvinist. But I must honestly tell you, for I am a very plain-dealing man, that I have been given to understand, by my above-mentioned learned friend, that the Anti-jacobins are infinitely more sound divines, and better informed Churchmen, than the Christian Observers. I therefore conclude, that you must, in this as well as in many other instances, be mistaken, and that it is the part of a friend to correct your errors. True it is, that I have often read articles in your Magazine which have at once warmed my heart and enlightened my head, and, in spite of my friend's opinion, I cannot help entertaining a secret regard for your general conduct and character. If, therefore, I have been led into error, I should be happy to discover it. Am I, or am I not, right in concluding, on the Anti-jacobin's authority, that Hooker was an Arminian; and that the above doctrines, as deduced from his writings, are properly to be termed Arminian or Anti-calvinistic? I feel an inclination to credit both your wisdom and your integrity: but is it not presumptuous in me, nevertheless, to entertain any doubts as to the accuracy, depth of learning, or theological information, of the Anti-jacobin Reviewers?

A SIMPLE ENQUIRER AFTER TRUTH.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE idea of the following Poem is taken from the 34th chapter of Deuteronomy. If it suits the plan of your work, its appearance will gratify your constant reader,

A. B.

“AND Moses went up from the Plains of Moab unto the Mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the Land of Gilead, unto Dan, and all Naphtali, and the Land of Ephraim and Manasseh, and all the Land of Judah unto the utmost sea, and the south, and the Plain of the Valley of Jericho, the City of Palm Trees unto Zoar. . And the Lord said unto him, This is the Land which I swear unto Abraham, and Isaac, and Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither.”—DEUT. xxxiv. 1—4.

As some poor pilgrim, long condemn'd to roam
A pensive wand'rer from his cheerful home,
Pants to return the dear delights to hail,
Which breathe their influence o'er his native vale ;
If chance, at length, he scales some mountain's height, .
And all his country swells upon the sight :
What sudden joy his languid eye inspires !
How his cold bosom burns with ancient fires !
So warn'd by Him, whose all-commanding power
Calls man to life, and marks his destin'd hour,
Long doom'd to wander on the thirsty waste,
Long doom'd to toil beneath the scorching blast,
To Pisgah's top the holy Seer withdrew,
And Canaan's glories burst upon his view.
High on a mount he stood, whose awful brow
Frown'd in dark pomp o'er Jordan's streams below ;
Whose far horizon marks the distant land,
Where western billows lash the Tyrian strand.
Through the wide realm, what scenes of wonder rise,
What forms of beauty greet his ravish'd eyes !
Fair smile the vallies, fair the rivers flow,
And groves with brightest tints of beauty glow ;
In gay luxuriance Spring's abundant train,
And waving plenty, clothe the fertile plain ;
Rich o'er the meads unfolds the varying bloom,
Rich on the breezes floats a sweet perfume.
Nature with joy the broad expansion fills,
Crown'd with the riches of a thousand hills.
Thus, whilst the prophet mark'd the bright domain,
From his rapt bosom burst th' impassion'd strain.
“Is this the region ? this the place of rest ?
Hail, happy land, a land supremely blest.
Twice twenty times has Egypt learn'd to smile,
Enrich'd with plenty from the stores of Nile,
Since the proud main in billowy ramparts stood,
And crystal bulwarks stay'd the rolling flood.
Twice twenty summers have I toil'd to gain
This blissful prospect, nor have toil'd in vain.
Each morn renew'd the visionary theme,
And Canaan's glories rose in every dream.
Now send me, heav'n, the message of release,
My eyes behold them, and shall close in peace.

In safety here shall Israel's sons recline*,
 Tend the rich flock and prune the clust'ring vine;
 His heav'ns shall shower their bounteous gifts around,
 And golden harvests bless the verdant ground.
 Here blooms the land of Palm Trees†; grateful soil!
 There groaning presses flow with streams of oil;
 Whilst flow'ry Carmel lifts his summit high,
 And flings his stores of fragrance to the sky.
 Thy lofty cedars, Lebanon, proclaim‡
 The destin'd borders of Manasseh's name:
 And Judah's race shall stretch their ample reign
 From Jordan's margin to the western main."

He spoke, and paus'd: for now celestial light
 Beam'd in full splendour on his mental sight;
 Chas'd from his soul the mortal mists away,
 And on his eye-balls pour'd a brighter ray;
 New forms of vision o'er the scene expand,
 And rites of blood pollute the smiling land.
 From Arnon's streams to Rabbah's watry plain
 Extends dread Moloch's sanguinary reign.
 Whilst idol shrines with frantic shrieks resound
 Through Sidon's coast to Moab's utmost bound,
 With eager haste the wild enthusiast roves
 To weave the dance in consecrated groves;
 Or in lone caverns, where, with orgies dire,
 Insensate voices hail the mystic fire;
 While cymbals loud assist the madding roar,
 Bids the foul altars blush with human gore.

In vain the mother clasps her tender care,
 And faints in all the agony of prayer;
 In vain the infant, with imploring cries,
 Intreats a milder doom: he bleeds, and dies.

Stern indignation fir'd the prophet's eye,
 And his rent bosom heav'd the lab'ring sigh.

"Ah, fools! and blind in heart! can deeds of blood
 Invite the smile or stay the bolts of God?
 Say, shall the mutter'd spell, the midnight charm
 Unnerve the vigour of Jehovah's arm?
 Behold your instant doom; embattled hosts
 Pour their dark files in vengeance on your coasts;
 Exulting myriads rend the astonish'd air
 With strains of triumph, for the Lord is there;
 Full on the camp the streams of glory play§,
 And burnish'd casques reflect a heavenly ray.
 Wide wasting ruin scours the reeking plain,
 And rides in thunder o'er a host of slain;
 Low in the dust your vaunted bulwarks lie,
 Whilst flames aspire and darkness blots the sky.
 Thrice happy Israel||, doom'd by heav'n to wield
 Its own dread weapons through the tented field;
 Th' eternal king thy raging foes disarms,
 And bears thee safe on everlasting arms.
 To earthly steel they trust the weak defence,
 God is thy shield, thy sword Omnipotence;
 Strong in his strength, secure in aid divine,
 March on to conquest, lo! the land is thine."

A sacred joy his patriot breast inspires,
 And his rapt soul with holy transport fires;

* Deut. ch. xxxiii. ver. 28. † Deut. ch. xxxiv. ver. 4.

‡ Josh. ch. xv. and xvii. § Exod. ch. xxv. ver. 21, 22, &c.

|| Deut. ch. xxxiii. ver. 26, &c.

Full in his view the streaming banners fly,
 And songs of victory cleave the yielding sky.
 In his high course the flaming orb of day
 O'er Gibeon's plain arrests his downward way;
 And night's pale regent checks her silver car
 Where Ajalon's wide vales re-echo shouts of war.

Rouse, Moloch, rouse! thy veteran bands array;
 Spread the deep squadrons; wake the martial lay;
 Unfurl afresh their flagging signs in air;
 Breathe o'er their ranks the vigour of despair.
 Oh! is there none the patriot sword to rear,
 Roll the scyth'd car, or shake the balanc'd spear?
 Avenge the cries of Philistæa's blood,
 Dash down her foes, and tower her guardian God?
 There is—from yonder camp a giant form,
 Strides through the vale and bears resistless storm;
 High o'er his head a brazen helmet glows,
 And folds of brass his hardy limbs inclose.
 Bright gleam the horrors of his burning shield,
 And shoot fierce lightnings o'er the dusky field.
 His livid eye-balls flash indignant fire
 On all the chiefs; the chiefs dismay'd retire.
 No vet'ran warrior aims the vengeful blow,
 Nor dares the combat with so proud a foe.
 That boast is thine, and thine the destin'd prize,
 Thou son of Jesse, fav'rite of the skies.
 What though of ruddy mien and aspect fair,
 Thy tender grasp no pond'rous target bear;
 What though thy hand no thirsty falchion wield,
 Nor vizor'd casque thy youthful forehead shield;
 Heav'n deals the winged death; 'tis heav'n alone
 Gives its sure mission to the destin'd stone.

But hush'd the din of arms; in tuneful lays
 Floats through the air the melody of praise.
 Bright as the flame that gilds the morning skies
 Thy lofty walls, imperial Salem, rise;
 Their burnish'd gold thy massy roofs display,
 And glitt'ring columns shed a doubtful day.
 Above the rest the temple tow'rs supreme,
 Lifts its broad front, and meets the morning beam;
 There all the east her treasur'd stores combines,
 Proud Senir's firs and Ophir's golden mines.
 Exulting myriads round the porches throng,
 Urge the glad pray'r and pour the heavenly song.
 Oh, who may see and live! an awful gloom
 Of radiant glory fills the hallow'd dome;
 Back in amaze the priests appall'd retire,
 Nor face the splendours of that cloudy fire.

With joy the prophet, "Hail, thou blest abode!
 'This is no other than the House of God*.'
 As erst on Israel beam'd celestial light,
 A cloud by day, a blazing fire by night;
 On thy dread walls descends the glorious stream,
 And light ethereal veils the cherubim.
 Here shall assembled tribes with joy repair,
 Cleave to thy gates and fill the House of Prayer:
 Though all thy courts their grateful strains shall rise,
 And heav'n's best incense greet propitious skies.
 "Ah, fading beam, the sunshine of a day!
 Ah, passing beauty destin'd to decay!

* Gen. ch. xxviii. ver. 17.

Vice rears her hideous form, and brooding shrowds
The op'ning prospect in a night of clouds.
In vain I look, no radiant dawn appears
Through the long vista of succeeding years,
Sad, mournful waste, save where Josiah's name,
Or some mild Asa's shoots a transient flame.

"Sleeps then the thunder of avenging power?
I see, I see the gathering tempests lower.
Dark rolling squadrons all thy seats surround,
And towers and temples totter to the ground.
On distant shores thy ceaseless sorrows flow*,
And proud Euphrates mocks the tide of woe;
No songs of Sion† cheer the breath of ev'n,
Hail the glad morn, or waft the soul to heav'n.
But on lone banks, where drooping willows fade,
And withering branches cast a leafless shade,
His idle harp the weeping captive sees
In silence trembling to the passing breeze.

"Nation perverse! what mortal eye may trace
The long disasters of thy guilty race?
Again thy sons the lofty fabric raise,
Proud cities tower, and golden columns blaze;
Again they bid the ripening harvests bloom,
Taste the pure stream and breathe the sweet perfume;
But boast no more the ample range their own,
Nor claim the bright reversion of a throne:
Usurping lords the favour'd seats profane,
And Gentile standards mock the hallow'd plain.

"Now o'er the shadowy fields and dim-seen bowers,
Night's sullen breath embrowns the wintry hours:
O'er slumb'ring nature no rude murmur flows,
'Tis all hush'd stillness and a dumb repose.
But, hark! how sweet those solemn strains arise‡,
Swell from the vale and echo to the skies.
'Glory to God on high; to man be giv'n,
Peace and good will—I hear the song of heav'n.
Angelic choirs symphonious voices raise,
Tune their loud harps and pour the stream of praise.
See darting radiance cleave the waste of night§,
See ether flaming with a blaze of light!
He comes, the promis'd star; exult and sing,
Ye distant isles, and hail your new-born king.
He comes, the Prince of Peace! this sacred hour
Shall own the fullness of a Saviour's power.
Ye blind, approach the light; ye dumb, rejoice;
And in new concert raise th' enraptur'd voice.

Ye, who the paths of night's dark vale have trod,
Behold the rising dawn, behold your God!
To us a child is born, a son is giv'n,
The world's last hope, the last best gift of heav'n.
At his rebuke hell's baffled legions flee,
The winds are hush'd and calm'd the raging sea.
Death hears his mandate, and the silent grave
Proclaims his word omnipotent to save.

"Now swells the kindling strife; hoarse cries ascend
On every gale and all the concave rend.
Crowds roll on crowds to Calvary's lofty brow,
And shouts convulsive shake the plains below.
He dies! the Lord of Life resigns his breath;
Nails pierce the hands that grasp the keys of death.

* Babylonish Captivity. † Psal'm 137. ‡ Luke ch. ii. ver. 13, 14.
§ Matt. ch. ii. ver. 2, &c.

The veil is rent in twain, disparted fly
 The shatter'd rocks, and midnight veils the sky.
 Burst the dark tombs; upheaves the trembling ground,
 And shudd'ring nature groans and quakes around.
 Seraphic hosts forsake their thrones above,
 To gaze in wonder on the scenes of love.
 Shall man alone in bold rebellion rise,
 Hurl the proud vaunt and mock avenging skies?
 Lo! from the brightness of his high abode,
 In solemn gloom descends the pomp of God.
 Famine and plague and all the train of war*
 Wait on his march and bear his flaming car.
 He comes in vengeance; earth his presence feels,
 And rocks convuls'd beneath his living † wheels.
 Clouds, mantling clouds, his burning path proclaim,
 And whirlwinds speak the terrors of his name.
 No more with silent step heav'n's milder light
 Walks in soft glory through the gloom of night:
 But howling tempests all the sky deform,
 And ocean boils beneath the rushing storm.
 In forked trains the winged bolts are hurl'd,
 And sweep vindictive through a wasted world.
 Peal swells on peal; careering thunders roll,
 And wild commotion shakes the tottering pole.
 On Jordan's banks that swim with native gore,
 Rome's black battalions all their fury pour.
 Less fierce some eagle through mid ether springs,
 The thunder balanc'd on his sounding wings.
 No tears, no prayers, their furious wrath can charm,
 Nor age appease, nor innocence disarm.
 From east to west the driving tempest pours‡,
 From plain to plain the whelming deluge roars:
 Thy cities fall; the lofty flames aspire,
 And God's own temple sinks in floods of fire.

“ Tremendous doom! what shrieks of anguish rise,
 What groans of sorrow pierce averted skies.
 To distant climes, with devious steps and slow,
 The sad survivors of their country's woe
 Move silent on, a melancholy train,
 Or plead for mercy, but they plead in vain,
 Whilst superstition spreads her baneful plume,
 And Canaan mourns beneath th' unhallow'd gloom.

“ But, lo! the standard waves again unfurl'd §,
 And draws around a renovated world.
 On Sion's brow the sacred splendours shine,
 And earth's far confines hail the welcome sign.
 Ye kings approach, and bend the grateful knee;
 Ye Gentiles, share the general jubilee.
 At once the east and west and south and north
 Feel the bright beam and pour their legions forth.
 To Salem's courts what gathering crowds ascend,
 What prostrate myriads in her temple bend!
 Assembled nations pour th' adoring strain,
 Mix voice with voice and bless th' auspicious reign.
 ‘ Worthy the Lamb, for us his blood was giv'n,
 The Sons of God, the ransom'd heirs of heav'n!’
 From sea to sea the glowing transports roll,
 Shore calls on shore and pole resounds to pole.
 Heroes no more shall urge the thund'ring car,
 Or hurl their vengeance through the ranks of war:

* In allusion to the signs preceding the destruction of Jerusalem.

† Ezek. i. 19, 20.

‡ Luke ch. xvii. ver. 24.

§ Millennium.

The din is hush'd ; the storms of discord cease,
 And savage natures harmonize in peace.
 The tawny lion, tyrant of the wood,
 Forgets to rage, no more athirst for blood.
 Fierce wolves and flocks in mild accordance feed,
 Drink at one stream and crop one common mead :
 The feather'd minstrels wake the tuneful grove
 And hymn the reign of universal love.
 Earth's utmost bounds the swelling concert raise,
 And seas wide-weltering murmur notes of praise.
 " Haste, haste, ye years ; on swifter pinions borne,
 Speed your glad course, and rise the destin'd morn :
 Bid earth's dark realms with realms celestial vie,
 A lower heav'n, an image of the sky.
 For me a throne of purer radiance waits,
 And heav'n unfolds her everlasting gates.
 Let the last trump its rending terrors sound,
 Let pealing thunders shake the vaulted round :
 Let stars and skies in liquid flames expire,
 And rolling suns dissolve in seas of fire—
 High o'er the wreck my soul shall wing her flight,
 And soar transported to the realms of light.
 Father, I come ; no more shall earth delay
 The bursting visions of eternal day.
 Ev'n now thy beams a sacred life impart,
 Rouse my weak frame and cheer my languid heart.
 Ev'n now I mount, I climb the blest abode,
 Bask in the smiles and tread the courts of God.
 There streams of life in endless glory rise,
 Ambrosial fruits and trees of Paradise.
 There kings and priests empyreal mansions own,
 And circling seraphs guard the burning throne,
 My kindred spirit hastes with them to prove
 Th' unmeasur'd fulness of immortal love ;
 With angel choirs in prostrate joy to fall,
 Heav'n my sure home, and God my all in all."

To the Editor of the Christian Observer.

I now proceed to fulfil the promise I made you in my last letter, of submitting to you the account which I received from my worthy old preceptor, of some of my youthful companions. "Let me first tell you," said he, "the melancholy fate of Hilaris, to whom I remember you yourself shewed a particular attachment. He was, indeed, singularly formed to gain the affections of his playfellows ; being eminently cheerful and good-natured, always ready to take the tone of his companions, and fall in with their humour. I remember a little before you left me to go abroad, you thought me somewhat uncandid in what I said to you about him, when you returned to me after a vacation, full of his praises, from spending a few weeks with him at your father's house in the country. You told me of his gaiety, his ease, and his other amiable qualities ; in

particular, that, though accustomed at home to witness no small degrees of dissipation and luxury, and an almost utter negligence of religion, he had submitted with perfect good humour, and without the least apparent reluctance, to all the restraints of the house ; had kept early hours, had found no fault with a plain dinner, had attended family prayer, had gone regularly to Church, and, in all his outward behaviour, had shewn nothing which was offensive : yet I, nevertheless, dissuaded you strongly from his society. I told you that he had been with me but a very short time, and that I was taking measures for preventing his continuance with me, considering him on the whole as a very dangerous inmate. The truth was, I discovered that little care had been taken in his childhood to instil religious principles and form religious habits. I knew likewise that, for the two immediately preceding years, he

had been placed by his father, for the sake of learning the modern languages, in a very large city on the continent, and it was even then my fixed opinion, an opinion grounded on much observation which all my subsequent experience has tended to confirm, that living abroad and associating intimately with the inhabitants of foreign, especially of Roman Catholic countries, early in life, before the principles are fixed and the habits formed, is in the highest degree pernicious. The becoming accustomed to the disuse of public worship, is alone of a most dangerous tendency. An indifference to all religion too generally steals on the young mind, under the fascinating name of a large and liberal spirit. A contempt for nursery prejudices, and parental restraints, often succeeds, together with the natural consequences of familiarity with infidel opinions and profligate manners.

"Could I then be surprised to hear, in the instance of Hilaris, that the want of early instruction, followed by two years residence in a foreign capital, had left him wholly destitute of any religious, or even any sound moral principles;—that he scarcely ever read his Bible, or said his prayers? I, therefore, saw plainly, that though his good humour and pliability of disposition, with a certain love of popularity and desire of obtaining the good opinion and applause of his companions, made him accommodate himself pretty well to the exterior manners of our stricter regimen; yet that these restraints would soon appear to him unreasonable and unnecessary;—that he would, probably, relax the general tone of thinking and acting among us, and produce an indisposition to submit to those habits and restrictions which my pupils had hitherto borne with perfect good humour. I foresaw likewise, notwithstanding his present decency of behaviour, that when his passions should become stronger and more clamorous for gratification; at least, when on quitting his tutor, with whom he was but to spend another year, he should return to his father's house, and associate with the sort of people who frequent it; that his full command of money (for you know his father's ill-judged liberality left him in this respect almost without restraint) would lead him into all sorts

of dissipation and licentiousness. And you know, from the inquiries I made concerning yourself, before you were permitted to come among us, how careful I always was to guard my little flock of pupils, against any religious or moral contamination by the admission of a new associate. In truth, I watched against it with as much jealous care, as would commonly be exercised in guarding against the scarlet fever or the putrid sore throat. You remember also, I doubt not, that when you frankly told me that he had, in some degree, gained the affections of your amiable sister, I conjured you to guard her against suffering herself to form an attachment of which she would for ever repent. I told you, and your own experience, I doubt not, has since confirmed the truth of the remark, that young women are often kept by the very purity of their own minds, from having the least idea of the true character of persons of our sex. They little think, perhaps, of the real licentiousness of many young men, who, when in their presence, never violate the laws of decorum. But they should make it a rule before they become at all familiar with any youthful companion of our sex, or allow themselves in that intimacy which is apt on the female side especially to produce affection, to be satisfied, not merely that there is that negative evidence of his religion, which consists in there being nothing notoriously of an opposite kind, but that there is something *positive*; that the young man has been trained to habits of religion, that he is observant of its forms and exercises, and, so far as they conceive who know him best, is influenced by it in his practice. Your sister, by subjecting her agreeable Hilaris to this test, would have found, that, though when at her father's house he went to Church, he never frequented it at any other time; that he was utterly ignorant of the Scriptures: and you, who slept in the same room with him, could have told her, that he was equally negligent of his private devotions.

"Poor young man! I little thought what was to follow! He left me, you know, soon after. His father, perhaps you remember, would not take my advice, and put his son under the care, or, as I assured him it might be more properly termed, secure to him

the friendship of an excellent young man, who was just quitting college with great credit for his learning; whose manners were remarkably pleasing, and against whom it was only alleged that he carried his religious notions too far. He was termed in his college the agreeable Methodist. I told Hilaris's father very plainly, that his son's temper was likely to make him the victim of his vices and follies, if he should be sent into the world in the actual state of his principles and habits. In vain also I urged on him the example of a near relation of my own, a young man who was in the dangerous predicament of being sure, so soon as he should be at age, of coming into possession of a large fortune, whom I had been the honoured instrument of rescuing from ruin. This was effected by my connecting him, at the critical period of life when he was finishing his boyish years, with a companion whose talents and learning commanded his respect, whose amiable qualities gained his affection, while, through the blessing of heaven, which is seldom refused to those who with earnest prayer combine rational means of obtaining it, his religion and virtue gradually produced in my young relation their happy counterpart. Instead of spending his time, and prematurely wasting his fortune at Newmarket, where he had already an establishment, he soon parted with his horses and dogs. He applied himself to his studies with great vigour, and, though not a first-rate scholar, became highly respectable in literature. Indeed his turning out so well, contrary to some pretty strong indications of a contrary tendency, became the more known, because his fortune and family connections entitling him to take a part in county politics, he discovered at a public meeting which took place just before the dissolution of a parliament, such superior talents and principles, that he was with one voice nominated to represent his native county; and in the House of Commons he shewed that his integrity and independence were not inferior to his intellectual powers.

All this you may be sure I enforced on the father of Hilaris. But the dreaded name of Methodist was a sufficient answer to all I could say. His father committed him for the remaining twelvemonths to the care of a

CHRIST, OBSERV. No. 37.

neighbouring doctor of divinity; one who was, in the language of the world, a very respectable man, and *not a Methodist*. The Doctor was, indeed, fairly enough entitled to the epithet of respectable. He professed a firm belief of the Divine Origin of the Christian Revelation, and used to speak with contempt of Sceptics and Heretics, though he never grounded his pupils in the doctrines and principles of Christianity, nor fortified them against infidelity by making them well acquainted with the chief evidences and arguments on which the truth of our religion rests. To state the real fact, the Doctor had just that degree of religion which was more injurious to Hilaris (and it is I fear no uncommon case) than even an utter want of it. Hilaris, coming immediately from under our roof, might have been shocked, I trust, by the latter, and the Doctor would have lost his influence. But the former too fatally suited the natural propensity of Hilaris to make the opinion of the world the rule of his conduct. The Doctor kept company with the best families of the neighbourhood; and this was, indeed, one of the inducements which determined the father of Hilaris in his choice of the Doctor to be his son's tutor, contrary to my repeated remonstrances, and earnest advice, that he would endeavour, as much as possible, to keep his son out of the world, until his principles and habits should be, in some degree, formed and strengthened, so as to render him less likely to take the hue of every society he might enter. Hilaris, therefore, while at the Doctor's, used to hear the ordinary judgments pronounced in what is called good company on men and actions, and the effect was accordingly. He became, not what would commonly be called utterly irreligious, but I cannot better convey to you an idea of the state of his religious and moral principles, than by referring you to the words of the greatest of our modern poets:

“ A lawyer's dealings should be just and fair—

Honesty shines with great advantage there.

Fasting and pray'r sit well upon a priest,

A decent caution and reserve at least.

A soldier's best, is courage in the field,

With not a thought that wants to be conceal'd;

Manly deportment, gallant, easy, gay;

An hand as liberal as the light of day:

E

He scorns to do an injury by stealth,
He'll go to heaven.

COWPER.

From the Doctor's, where Hilaris found himself so much at his ease that he willingly continued a second year, he went to reside in his father's house in London. This also was directly contrary to my counsel, which was, that he should be fixed for some time in a place, from the size of which, his conduct, whatever it might be, would be sure to be notorious; in which case his regard for his character would at least have kept him within some bounds. But according to the maxim concerning extremes, which so generally holds true, the immense size and population of the capital produces, in a moral view, some of the effects of solitude, by enabling any one to conceal his vices. Hilaris was acknowledged by his father to be sowing his wild oats. His mother called him dissipated. He was licentious. He fatally verified my early forebodings. In short, his life was one continued course of gaiety and debauchery. His mother knew that he was constant at the play and the opera; but she knew not, though she ought to have guessed it, that he chiefly frequented those places of public amusement, for the sake of their most constant and natural inmates, those wretched women, whom the affected lenity, but real cruelty, of our modern legislators suffers, without restraint, to overspread the capital. Miserable beings! who are forced to dress their countenances in smiles, while, perhaps, their hearts are torn with remorse and sorrow; who, from the very first, are consigned to infamy, and who soon become the victims of despair and death: while, according to the ordinary inconsistency of the world's morality, the authors and partners of their crimes are scarcely censured. At length, after his health had suffered not a little from his excesses, he formed a more permanent, and therefore a still more pernicious, connection; and his expences increasing even faster than his father's profusion could keep pace with them, in order to replenish his exhausted purse, he was drawn into a habit of gambling, a vice into which he had been already led even by his father himself, though not intentionally. His father, indeed, declared the direct contrary; for he assured a friend of mine, that, in introducing him into

one of our most fashionable clubs, because there he would meet the best company, he had expressly charged him to abstain from play. Poor Hilaris! About this time I caught a glimpse of him one day as I was driving along Pall Mall in a hackney coach, and I thought I saw but too plainly in his countenance the characters of vice and of inward disquietude. He also caught my eye, and shrunk from it with a look which cut me to the heart. Soon afterwards I heard from a friend of mine, who had inquired after him from one of his relations whom he accidentally met at dinner, that he had turned out a rascal, and that his family had been forced to give him up. These words, pronounced with a certain ferocious air, shocked my friend, and prevented his inquiring farther. The mystery was, however, explained not long after, when I heard, that having been drained of all his money by his extravagant mistress, and having lost at the gaming table a very considerable sum, which he was unable to pay, he had been at length tempted to some unfair practices. Being a raw and clumsy sharper, he was soon detected, and though he fell on his knees before his young companions, whom, by a strange misapplication of terms, he had been used to call his friends, and with tears implored their mercy, laying before them pathetically, for grief is eloquent, the ruin in which he should be involved by their making his shame public, and solemnly declaring he would refund more than they could possibly suppose he had gained by unfair practices, they were inexorable, and declared that they would next day expose him to the world as a scoundrel. He was left in the room in a state of wretchedness which misfortune, unattended with guilt, can never produce. Poor fellow! I cannot help hoping that it was owing to some yet unobliterated traces of the religious instructions he received, during the short time he was with us under this roof, that he did not adopt the dreadful expedient of self-destruction, as a refuge from his misery. By the sale of his books, and a few other articles, he got together a little money, and immediately quitted the kingdom. The exigency of his affairs infused into his character a degree of vigour which was new to him, and hearing that a war was just

then breaking out between the Russians and the Turks, he instantly repaired to the Russian army, and offered his services as a volunteer. Being in the bloom of youth, and his appearance and manner quite those of a gentleman, he immediately received a commission, and in the severe actions which followed soon after, he behaved with so much gallantry, that he was not only promoted to a higher rank, but was invested with the order of knighthood, by which superior military prowess is usually distinguished in the Russian armies. But not many days after his having received this gratifying mark of distinction, and when he was venturing for the first time to direct a look homewards, and indulge a hope of effacing, by such an honourable testimony to his subsequent conduct, the blot his character had formerly received, being engaged with a small party in a skirmish, at a distance from the main body of the army, he was severely wounded; and after accompanying the remains of his party as far as he could on the retreat, he was at length unable to proceed any farther, and was left behind at the hut of a poor peasant by the road side, in one of the most unfrequented districts of Moldavia. His comrades parted from him with tears, but were unable to leave with him any thing more than their blessing, and their earnest wishes for his recovery.

In this wretched hut then lay poor Hilaris, scarcely sheltered from the inclemencies of the winter's wind and rain, exhausted with fatigue and pain, utterly destitute of all the common necessities of life, without medical advice, without society, without books, and with a mind lacerated by the reflection of his past follies, and yet finding the prospect of the future still more gloomy and comfortless. He had gone abroad without having imparted more to his friends than that he was going to the continent, of which he informed them by a letter he left on his table. They knew not whither he had directed his steps; but he had no sooner received the ensigns of the order of merit, than he began a letter to his father, which, however, he had not been able to finish before this fatal reverse; and it was in his Moldavian hut that he again took up the pen, to state to his friends his present destitute situation. He mentioned that his wound was very painful, and that he

had no one to dress or take care of it; that he found his strength failing, and greatly wanted a little wine or other cordial; but that none was to be had, and even if there were any, he had no means of purchasing it; that his situation was the more deplorable, because not understanding the language of the peasants, he could not fully avail himself even of the scanty means which the place afforded for supplying his wants and increasing his comforts. His parents' feelings on receiving this letter, you will more readily conceive than express. His father was not long in sending off a medical practitioner, on whom he could depend, and with whom he knew his son was personally acquainted; directing him to proceed immediately with all possible dispatch to the village his son had named, with proper attendants, and a supply of all that could administer to his comfort as well as his cure; and to bring him by slow stages to his native country, as soon as he should recover so far as to be removed with safety. The surgeon lost no time in executing his commission, and travelled with the utmost expedition to the place of his destination. He alighted from his carriage with eagerness, but too soon learned that his unfortunate friend, after lingering many weeks in great pain and misery, had at length expired about a fortnight before his arrival.

Here my venerable old friend burst into tears. Though it is so long, said he, since I heard of the melancholy fate of poor Hilaris, I cannot now recite it with a dry eye. To you, added he, I need make no remarks on the melancholy story I have related. I am persuaded you will have anticipated most, perhaps the whole, of what it suggests to me. I will only therefore remark, that I view some parts of it in a very different light from that in which I heard they were commonly seen, and indeed in which I found they were regarded by his own family. I cannot help indulging a hope, but it is a hope sadly alloyed with doubts and fears of an opposite kind, that the religious considerations and impressions, which had never found a place in his mind since he left this very roof, might again meet him in his cottage in Moldavia;—that, destitute of every human support and consolation, he might be driven with penitence and contrition to seek a re-

fuge there, where none who seek for it in earnest, though even at the eleventh hour, will ever seek in vain. Such a hope at least I am willing to indulge. Many a prayer have I poured forth for poor Hilaris, whom I still loved with all his faults, and I know that God is merciful and gracious—His ways are not as our ways, nor are his thoughts as our thoughts. For this reason, wretched as was his condition when he lay in his miserable cottage on the borders of Turkey, wounded, sick, desolate, with no friend to succour, or comfort him; though we cannot but be shocked with the complete contrast between such a state of wretchedness and destitution, and the luxury and splendour of his early life; yet in the latter he is far more than in the former the object of my compassion. In his prosperity I see him in a raging delirium, rushing forward in a course which led directly to utter ruin. In his adversity I see him undergoing a degree of discipline severe indeed, but *possibly* medicinal, and affording at least the only hope of a cure. Once more forgive my exclaiming, Poor Hilaris! Had his friends (I cannot bear such an abuse of language) been moved by his tears and supplications, his course of vice would not have been interrupted. There would perhaps have been more method in his madness, as he advanced in years. He might probably have lived a life of less open profligacy, and even have *reformed*, according to the indulgent estimate of worldly morality. His mother I know was wishing him to marry, and had been taking measures for introducing him to a young lady of considerable fortune, but of common worldly principles and habits; and being at length sated with pleasure, he would most likely have relished the plan. This would only have corrected the exterior, not have amended the heart, and by introducing him to a more sober, and therefore a more creditable course of irreligion and worldliness, would probably have left no opening for remorse, and have cut off all hopes of future repentance.

You will, perhaps, be surprised, (at least I was myself such a novice in the affairs of the world as to be surprised) to hear, that notwithstanding the melancholy lesson which had been read to the father and mother of Hilaris, they still continued to be more afraid of their children's having too

much than too little religion. They were still afraid of sending their sons to be under the care of a most pious regular clergyman of great learning whom I recommended to them, merely because, from being more in earnest than the generality of the clerical profession, he was stigmatized with the epithet of Methodist. They saw indeed that their son's conduct had been objectionable, but they took their objection in the wrong place. They condemned his debauchery but not his dissipation: the latter they said, in the very hearing of their other children, was natural to a young lad of fortune and spirit. Least of all were they sensible that they were themselves, in truth, the authors of their son's unhappy fate, in not having used means which, through the Divine Blessing, might have implanted in his mind religious principles and habits, in the place of those worldly opinions and modes of conduct, which were the real springs of all his vices and the artificers of his future misery.

I have begun my account of your old playmates, said my old tutor, with a most melancholy history; but glad am I to tell you, that all my narratives will not be of this gloomy sort. On the contrary, I am happy to say, that, in some instances, the seeds which I was the humble instrument of implanting in the youthful bosoms of my pupils, have grown up into an abundant harvest. My old friend pronounced these words with so much animation, and such a glow shot into his countenance, as brought tears into my eyes as well as his own. I shook him by the hand and took my leave. I am, &c.

COLONUS.

To the Editor of the Christian Observer.

THOUGH I am a professed enemy to all intolerance in religion, it has always appeared to me to be necessary to keep a strict eye on Roman Catholics, with respect to the use they make of the liberty allowed them in this country. There is no description of professed Christians in whom the proselyting spirit is more general or more active. Under whatever circumstances therefore they come into a Protestant state, it may be expected that they will go to work, as soon as they have an opportunity, in making converts. I rejoice in the proof

my country gave of its humanity, in opening its generous arms to the vast numbers of Romish priests who fled hither from the murderous hands of French infidels. I would not have had one of them driven from our shores; but I would look well after them: for the sense of gratitude, which without doubt many of them felt, would in my opinion be no security against their endeavours to make proselytes. The better the man, the more probably would he be resolved on this purpose. His gratitude to the Protestant would heighten his mistaken zeal for that Church, out of which he believes there is no salvation. He would think it a pity that his benefactor should be damned; and would therefore endeavour to save him from the torments of hell in the next world, who had given him bread in this. But whatever good causes we may assign for the zeal of such men, I conceive it to be an incumbent duty on Protestants, to think seriously of the mischief it may produce, and to endeavour to prevent it. To say nothing of other reasons which require us to prevent the increase of Popery, the principle of toleration alone dictates this duty to us: to suffer the growth of an intolerant Church, is to contribute to the destruction of toleration itself.

I have been led into these reflections by the perusal of an annual publication which lately fell into my hands; it is entitled "the Laity's Directory:" the copy I have by me is for the year 1804. It contains the calendar of the Church of Rome, and several miscellaneous articles, adapted to forward the purpose of extending its communion: it also gives a list of schools and seminaries in England, under the superintendence of Roman Catholics. The number of these for YOUNG GENTLEMEN in different parts of the country is seventeen, the terms of which vary from £20 to £60 per annum.

For YOUNG LADIES, the number is twenty; the terms of which vary from 14 guineas to 40.

Besides these, the residence of no fewer than nine emigrant religious orders are mentioned, though not as schools.

Your readers will perceive, Sir, that the terms of some of the schools are very low; especially as not only board and washing, but Latin, Greek, French, geography, and all the usual

branches of polite education, except drawing, music, and dancing, are included in them. The reduced price at which education may be had in these seminaries, co-operating with the advanced expences of living in the present times, and the spirit of indifference with respect to Religion among many who call themselves Protestants, will I fear produce an influx of pupils to Catholic schools from many families which are not of the Romish communion. Whether the scholars on their leaving these seminaries, will quit them without any predilection for that fascinating worship which they have attended, I leave those to judge who are aware of the impression which gaudy ceremonies make on the youthful mind. To me I must confess, notwithstanding my firm belief, that the world is in much greater danger of sinking into infidelity than superstition; to me I say, there seems a high degree of probability, that the number of Roman Catholics will be increased in this kingdom, if some means be not used to prevent the reception of the children of Protestants into seminaries of the above description. The inordinate propensity of the present age to render every girl an accomplished lady, is a circumstance highly favourable to the prosperity of the female seminaries mentioned above. To those who know the impressible temperament of the female mind, it will appear little less than certain, that the girl who attends mass will not forsake it when she is a woman; and when it is considered that children of both sexes are for their first years in female hands, the conclusion that inevitably follows is, that the earliest impressions received by many of the rising generation will be made by those who are strongly addicted, if not zealously devoted to the corruptions of an apostate Church.

To suggest such a remedy for the threatening evil I have stated, as shall not trespass on the sacred rights of conscience, or violate the laws of Christian charity, would be to render in my humble opinion no inconsiderable service to my country. I beg leave therefore to recommend the inquiry to your readers. The only hint that I have to communicate on so difficult a subject is this, whether it might not be ordained by parliamentary authority, that *the admission of any child into a Catholic school, whose parents*

or guardians cannot be proved by a proper certificate to have been members of the Church of Rome for the last five years past, be a forfeiture of the licence to keep such school.

VIATOR.

To the Editor of the Christian Observer.

As it is generally believed that a bill will be brought into parliament next sessions, to enable government to allow certain salaries to the Roman Catholic clergy in Ireland, and as you proposed giving the subject a place in your very useful Work, I have taken the liberty of sending you the following statement, upon the accuracy of which you may depend.

The income of the Roman Catholic clergy in Ireland arises almost, if not entirely, from what we commonly call surplice fees, and which are as follows:

Every Roman Catholic, from the age of twelve years, is obliged, under the penalty of Church censures, to confess to his or her parish-priest, twice at least in each year; for this the poorest pay six-pence each time, and the rich in proportion more. For marriage, the Roman Catholic priest receives from the poorest, in some places half a guinea, in no place less than five shillings; but if the couple be opulent, or the servants of gentlemen, who are invited, and often attend, it is the custom for some person after dinner to carry a plate about with small pieces of cake, of which each present takes a bit, and in return puts down some money according to his ability; upon these occasions it is not unfrequent for them to collect from eight to ten guineas. It is well known that no Roman Catholic is thought to die in a safe state, who has not received extreme unction, commonly among them called, anointing. For performing this rite, the priest receives a shilling from the very poorest. Even after death the priest has his fees; the poorest have one mass celebrated for the soul of their deceased relation; for this the priest receives five shillings; but should the person be opulent, the friends have what is called high mass. Upon these occasions there are often from ten to sixteen priests;

for this the parish priest receives half a guinea, each of the others five shillings, besides an excellent dinner, which is always provided for the clergy. From this statement, if the great majority of the people, nay, if fifteen to one should be Roman Catholics, which is often the case in many country parts of the south and west of Ireland, it appears that a Roman Catholic priest has a pretty lucrative employment.

Some years since when a bill, such as is now spoken of, was in agitation, the writer was led to make some calculations upon this subject, and having the population of several parishes before him, and distinguishing Roman Catholics from Protestants by the assistance of a friend, who had made the survey, he found that some priests had an income of nine hundred pounds a year, and in none of those parishes less than three hundred pounds per annum.

It is usual for parish priests, (as they are called,) to allow their coadjutors or curates from thirty to forty pounds a year, board for themselves and keeping for a horse, together with the fees they may get from attending masses for the dead in other parishes.

In the north of Ireland, many of the Roman Catholic priests have very small stipends; as their income depends so much upon the numbers and opulence of their people.

By inserting this simple statement of facts you will oblige

A PROTESTANT.

To the Editor of the Christian Observer.

I SHALL be obliged to any of your correspondents to answer the following questions.

“Is a member of a society professedly established on religious principles, and for charitable purposes, who has been a bankrupt, and has obtained a certificate, but who has not paid twenty shillings in the pound, warranted in continuing his subscription to the society?”

“Is it consistent or creditable to a religious society to receive subscriptions from persons thus circumstanced?”

QUERIST.

REVIEW OF NEW PUBLICATIONS.

A Bibliographical Dictionary *, &c.
&c. vols. V. pp. 296. and VI. pp.
348.

WE proceed to offer a few remarks upon the Vth and VIth volumes of this useful work.

The first of these two volumes seems to be executed with uniform ability and diligence. We consider it as an oversight, that the name of Maimonides is omitted. That able writer has every claim to be regarded, not only as a first-rate theologian, but as a classic, among rabbinical authors.

The next volume suggests a greater number of observations, which we could extend to some length with much pleasure. The character of Seneca (pp. 77—80) is well drawn, and the extravagant opinion entertained of the moral character of that eminent heathen justly corrected. The reader will find in his fifty-second Epistle, a curious confession of weakness, not very consistent with the arrogant pretensions of a Stoic.

Concerning F. Socinus, the editor observes, "he maintained that Christ was a mere man—that his death was no atonement for sin—that there is no distinct personality in the Holy Spirit—with several other sentiments equally repugnant to the orthodox faith, and according to the editor's opinion, to the plain and obvious meaning of the sacred Scriptures." p. 102.

Frederic Spanheim ought doubtless to have been allowed a place, p. 113. His *Hist. Ecc.* is a noble work, and not yet superseded.

Our opinion of the character of Tacitus, inserted in its proper place, differs in some respect from that of the learned editor. That Tacitus is a writer of uncommon powers, and that his histories are extremely fascinating, no one, who is able to appreciate and feel his excellencies, will deny. But we consider his representations as very little to be depended upon. Facts, the proper province of the historian, it has been said, are stubborn things. Unless all their circumstances

are known, they are very ductile things; nor is any task more easy for an author of some address, than, by a dexterous fabrication of favourable motives, and by various perversions equally practicable, from any given number of general facts, to produce whatever character it may suit the views of the writer to present to the world. The credit of Tacitus has rested upon a very feeble basis, in the estimation of all competent and impartial judges, ever since the able Prolusion of Strada on that subject made its appearance. Mr. Murphy was reduced to great extremity in defending his original against this attack, by opposing a contemptuous observation of the superficial Bolingbroke.

We were somewhat disappointed that the next article was not *Talmud*. This digest of Jewish theology and jurisprudence was perhaps quite as worthy of notice as the *Targums*.

Every biblical scholar will be much gratified by the article *Testamentum*. The editor expresses a sanguine wish, pp. 201—203, for a new edition of the Polyglott, in which he has our cordial concurrence. We hope, that, whenever that great work shall be undertaken, the Latin translations of the oriental versions will be revised, and leave no room for the complaint of Michaelis respecting the present, that they do not faithfully represent their originals.

Pp. 223, 224. the Italic or Italac version is considered; but no reference is made to Mosheim, in his *Com. de Reb. Christ.* &c. pp. 225 & seq. where that acute critic has proved the weakness of the prevailing opinion, that by the Italic or Italac version is to be understood a Latin version of the Scriptures in common use among Christians from the earliest times: whereas it denotes no more than one out of many of peculiar eminence among the Africans. Michaelis acquiesces in this correction of a vulgar error. See introduction to the *New Test.* Marsh's Eng. Trans. vol. ii. part i. p. 113.

Our opinion of more than one edition of Arminius's works is confirmed

* See vol. for 1804, p. 169.

by the expression in the title page of that of 1631, "*Nunc denuo conjunctim recusa*," which we take to signify *now a second time published together, or in one volume*; and by our discovery of an earlier edition in the library of St. Mary's Church, Warwick, the last part of the title page of which is "*Lug. Bat. apud Godefridum Basson. c10.10c.xxix.*" The volume is in quarto.

Diatessaron; or, the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized English Version, with brief Notes, Practical and Explanatory; to which are prefixed, a Map of the Holy Land, and an Introduction. Second Edition. By T. THIRLWALL, A. M. Editor of the Latin Diatessaron lately published in Usus Scholarum. London, Rivingtons. 12mo. 1804.

THE name of Mr. Thirlwall is not less distinguished for his laudable but unsuccessful resistance to the profligacy of the east end of the town, than for his useful labours in the field of sacred literature. It is in the last respect that we are now concerned with him.

The utility of an account of the life of our blessed Saviour, wrought into one continued narration from the histories of the Four Evangelists, is obvious, and has often suggested the attempt of constructing such a work. No attentive reader of the evangelical history can satisfy himself, without some plan of harmonizing the separate histories in which it is delivered. Harmonies of this portion of sacred writ have accordingly been extremely numerous; and such is the difficulty of the undertaking, that scarcely any system can carry the palm from the rest. That of Archbishop Newcome, which Dr. White and his successors have adopted, seems to have the fairest claim to pre-eminence: but that claim will bear dispute. The chief recommendation of this harmony is, not that it has arranged every event in exact order, an object which we may, perhaps, pronounce to be unattainable, but that it has steered so happy a medium between the prodigality and the penury of some harmonies, that while no events have been multiplied on the one hand, it

may safely be presumed on the other that none have been suppressed.

A *Diatessaron*, very much resembling that of Dr. White, both in its general arrangement, and in the number of sections of which it consists (139,) with a conclusion formed of the same peculiar combination of Scriptures, was published in 1768 by a German author, Samuel Lieberkühn, M. A. and translated into English, 1771, under the title of "*The Harmony of the Four Gospels, or the History, &c.*"

Mr. Thirlwall expressly disclaims the most remote intention of weakening the authority, or derogating from the value, of the Gospels in their original and proper form. But as we have some apprehensions on this head, we beg leave to add the observation, that such a work as the present can never in any justice be permitted to supersede the detached original records, because it is, by no means, itself an original: the account which it gives is, in some places, almost necessarily defective, and may be false: nor has it the advantage of displaying an agreement in the substantial history between independent witnesses. To all which must be added, that the conjunction of the different materials is sometimes, as it naturally would be, extremely harsh and improper. The difference of style too, which is, in some degree, mitigated in translations, give the composition, as a whole, a grotesque appearance. If we would use such a work properly, therefore, we must use it simply as a commentary; and in that view it will be found of essential service.

The introduction and short notes, with which Mr. Thirlwall has enriched his *Diatessaron*, will greatly assist the ordinary reader: but we regret the want of a short harmony at the end, such as Dr. White's; the place of which is but ill supplied by references to those passages only which compose the embodied history.

We think it would have been better if the age of our Lord had been marked *Æ. D.* for *Ætatis Domini*, instead of *A. D.* which is ambiguous. Newcome declined any chronological determination respecting the years of our Saviour's ministry, and should not have used a notation which, in fact, makes that determination.

It may be proper to observe, that in Sect. 26. of which the title is,

"The Call of Simon and Andrew, and likewise of James and John; with the Miracle which preceded it," no mention whatever is found of Andrew. This occurs in the parallel passage, Matt. iv. 18—22., but was not incorporated in the text, and therefore does not appear in the Greek Diatessaron. The Harm. Brev. explains the omission.

In the history of the resurrection, in which Dr. White and his followers have trodden in the footsteps of Dr. Townson, in his elegant, perspicuous, and pious work on that part of the evangelical history, they seem to have misunderstood the system of their original, by making St. Luke's party of women meet with Mary Magdalene

on their return from the sepulchre, on account of what is said Luke xxiv 10. ; whereas the reasoning of Townson is employed to invalidate the supposition of such a meeting. pp. 149, &c.

We take this opportunity of correcting a course of errors in the Harm. Brev. of Dr. White, relating to this important part of our Saviour's history. As it is, it agrees neither with his own arrangement, nor consequently with Townson's, nor with Newcome: but is a confusion of the Harmonies of these two latter authors. We will put the titles in English, for the sake of the English reader. When corrected the Harmony should stand thus:

MATTHEW.	MARK.	LUKE.	JOHN.
xxviii. 1—8.	§ 142. The women first visit the sepulchre, xvi. 1—8.		xx. 1, 2.
			§ 143. Peter and John visit the sepulchre, xx. 3—9.
	xvi. 9.		§ 144. Christ appears first to Mary Magdalene, xx. 10—17.
§ 145. Christ shews himself a second time, xxviii. 9, 10.			xx. 18.
§ 146. Agreement of the Jewish chiefs with the Romans, xxviii. 17—15.			
	xvi. 10, 11.	§ 147. Other women visit the Sepulchre, xxiv. 1—12.	
		§ 148. Christ appears to the two disciples going to Emmaus, xxiv. 13—55.	
	xvi. 12, 13.	§ 149. Christ appears to the disciples, Thomas being absent, xxiv. 36—43.	xx. 19—23.
			§ 150. Christ appears again to the disciples, Thomas being present, xx. 24—29.
	xvi. 14.		

We beg to suggest, on this occasion, another useful work of the same description, or rather a second part of this, comprehending the remainder of the New Testament. The plan would be, to make the Acts of the Apostles the ground work, and to insert, in the proper places of that history, the Epistles which were written during the period which it embraces. On the introduction of each Epistle, a short note in the margin should state the reasons for its peculiar position. Those Epistles themselves would sometimes supply historical matter, which might either be introduced into the text, or be placed in a note, as the construction, or other circumstances would direct. Those Epistles, the date of which is uncertain, that to the Galatians for instance, might, if nothing prohibited, be inserted in their most probable place in the history. Those whose date is known to exceed the period of the Acts of the Apostles would, of course, be placed in their order at the end; and short notes might give the arguments for the place allotted to them. Such a work, we are persuaded, if executed like Dr. White's in Greek, and like Mr. Thirlwall's in English, would not only make the performances of each complete, but would supply a very serviceable volume to the biblical student, and throw considerable light on the remainder of the sacred history.

We would likewise suggest that the best guide for the chronological arrangement of the Epistles would be that exquisite specimen of biblical criticism, Dr. Paley's *Horæ Paulinæ*; a work, which, although this be not a professed, but only a coincident object, has established the dates of St. Paul's Epistles by more decisive evidence, than, we believe, is to be found in any volume, which undertakes professedly to settle that intricate but interesting point.

An Easter Catechism; Part the First: containing Evidence of the Certainty of a future State, and of the Truth of Christianity, from the Resurrection of Christ, &c. Price 2d.

An Easter Catechism; Part the Second: containing Evidence of the Messiahship of Christ, and the Truth of Christianity, from Prophecy, and the pro-

phetic Knowledge of Christ; to which is prefixed, a Sermon on the Grounds of our Faith in Christ, &c. Price 9d.

An Easter Catechism; Part the Third: containing Evidence of the Messiahship of Christ, and the Truth of Christianity, from Christ's Testimony of Himself; in which are proposed some Doubts for the serious and candid Consideration of Unbelievers, &c. Price 1s. By THOMAS BURGESS, B. D. Prebendary of Durham, and Rector of Winton. Durham, Pennington; London, Rivingtons and Hatchard.

WE have great pleasure in recommending to the notice of our readers, this admirable scheme of catechetical instruction from the pen of the Rev. Dr. Burgess, now Lord Bishop of St. David's. We have, it is true, many catechisms already, several among them of unquestionable excellence; but the greater part of them explain the terms, or develope the doctrines, of Christianity, and are rather designed to *teach* its nature than to *prove* its truth. While, therefore, they have their use, they are far from accomplishing every end; and it must have been manifest to those who are employed in the office of instruction, that a system of evidence on behalf of Christianity, perspicuously digested, and accommodated by the catechetical form to the apprehension of the young and the ignorant, was yet a desideratum in this branch of religious composition. This desideratum is now supplied in the work before us, and that in a manner which intitles the Right Rev. Author to the warmest thanks of all who are interested in the advancement of Christianity among the rising generation.

The catechism is divided into three parts, each of which appears to have been separately published; and they are all connected with each other, not only by the train of argument, pursued throughout, but by preliminary questions which lead to a recapitulation in each succeeding part of what has been proved in the preceding.

The object of the *First Part* is to establish the Certainty of a future State, and the Truth of Christianity, from the Resurrection of Christ. The process of reasoning by which this is effected is by eliciting from the cate-

chumen the grounds of his belief in a future state, by calling upon him to shew that miracles form a proper testimony of Divine Revelation; and then by making him apply those rules which distinguish *false* miracles from *true* to the standard miracle of the Resurrection of Christ. In how familiar and perspicuous a manner this difficult investigation is conducted, will appear to the reader from the following extract:

"Q. When you are going to read, why do you open your book?

"A. Because I intend to read.

"Q. When you are going to kneel down, why do you bend your knees?

"A. Because I intend to kneel down*.

"Q. You say I intend. What is I?

"A. My MIND within me.

"Q. What do you call that which unites in one frame your feet, legs, hands, arms, and head?

"A. It is called my BODY.

"Q. Is your mind then different from your body?

"A. Yes: my mind is very different from my body.

"Q. How do you distinguish your mind from your body?

"A. That is my *body* which is moved to do any thing; my *mind* is that which moves it. It is my mind, which raises my arm, bends my knees, and moves and directs my feet.

"Q. Who gives power to the mind to move the body?

"A. God. For by his Providence 'we live, and move, and have our being.' (Acts xvii. 28.)

"Q. What other name is the mind known by?

"A. It is also called the *soul* and the *spirit*.

"Q. Of what does man consist?

"A. Man consists of *soul* and *body*.

"Q. Do the Scriptures make a distinction between the soul and the body?

"A. Yes: our Saviour says 'Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' (Matt. x. 28.)

"Q. What is properly called yourself?

* "The object in these instances is to fix in the minds of children a plain, palpable impression of some active principle within them prior to, and distinct from, any mechanical act of the body. In the instances alleged the intention obviously precedes the intended act. The action of the mind is prior to, and therefore distinct from, the action of the body. The impelling power is distinct from the impelling substance:—the mind that moves, from the body that is moved."

"A. My soul.

"Q. Why?

"A. Because the body perisheth by disease, accidents, or old age; but the soul will never die.

"Q. Have you any proof from Scripture that the body perisheth, but that the soul does not?

"A. Yes. Job says 'Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another; though my reins be consumed within me.' (Job xix. 26, 27.)

"Q. Do the Scriptures distinguish the soul and the body by any other means?

"A. In the Scriptures the body is called the *outward man*; and the soul, the *inward man*. (2 Cor. iv. 16.) The body is also called the *flesh*; and the soul the *spirit*. (Rom. ii. 28. Col. ii. 5.)

"Q. What ought to be your chief care?

"A. The care of my soul.

"Q. What do you mean by the care of your soul?

"A. I mean the thoughts and care of what will become of my soul in the next life.

"Q. You think, then, that the things of this life are not of so much value, as those of the next?

"A. I think that the things of this life are of no value in comparison with those of the next. For our Saviour says, 'What is a man profited, if he shall gain the whole world, and lose his own soul?' (p. 1—4.)

The *Second Part* is employed in proving the truth of Christianity from prophecy, and the prophetic knowledge of Christ. The different particulars of which this comprehensive argument consists, are very clearly and satisfactorily demonstrated by scriptural proofs, and then summed up in the following recapitulation.

"Catechist. Now let me hear you repeat the principal reasons from Prophecy for believing that Jesus Christ was the Messiah.

"A. I believe that Jesus Christ was the Messiah, because he came into the world at the time, which the prophet Daniel foretold of the Messiah:—because (as the Prophets also had foretold) he was born of a virgin, at the town of Bethlehem, of the tribe of Judah, and the family of David;—because he was put to death not for himself but for the sins of mankind;—and because after he was dead, his body never saw corruption, but on the third day after his death, rose again from the dead. As all these circumstances, which were foretold of the Messiah many hundred years before Christ, were fulfilled in Jesus CHRIST and in no other person, therefore I believe, and have no doubt, that JESUS CHRIST was the Messiah." (p. 35.)

To this *Second Part* is prefixed a Sermon upon the Grounds of our Faith, which presents a compendious and well connected view of the subject. Some remarks are made at the close of this discourse which we extract with particular satisfaction.

"Christ, says the Apostle, is the end of the law to them, that *believe* : that is, to them he is the completion of the law, and the satisfaction for their sins : by him they are justified from their past and repented sins, from which their most perfect subsequent compliance with the law of Moses could not justify them.

"To them that *believe* Christ gives the power to become Sons of God, no longer children of wrath, but adopted into the household of God, and heirs of the promises of the Gospel.

"Christ, in his last commission to his Apostles, says 'he that *believeth* the Gospel shall be saved.'

"The Gospel was written 'that we might *believe*, that Jesus is the Christ, the Son of God, and that *believing* we might have life through his name.'

"These are surely powerful and interesting motives to our Faith in Christ. But there are two very material circumstances to be remembered, one, that the rewards of faith are not unconditional ; and the other, that our faith is not a work merely of our own will and judgment.

"1. It should be remembered, that we may believe, yet not to the saving of the soul. The devils believe and tremble. They tremble, but do not love. Now love is the foundation of obedience. The faith, that saves, must be accompanied with works worthy of faith ; we must live not only in the possession, but in 'the obedience of the faith.' The faith that saves, therefore, is not without its conditions. It must be believed from the heart. 'If thou shalt confess with thy mouth the Lord Jesus,' says the Apostle, 'and shalt believe in thine *heart*, that God hath raised him from the dead, thou shalt be saved.' A confessing mouth, and a believing heart, are very different things. We confess with the mouth, when we say, 'Lord, Lord ;' we believe in the heart, when we live in habitual obedience to him, in whom we believe.

"Observe some of the effects of sincere faith mentioned in the Scriptures.

"*'They that believe, are harmless.'* Christian love, the surest evidence of Christian faith, worketh no ill, of any kind, to his neighbour.

"*'They that believe, are led by the Spirit.'* You know what that implies. 'The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'

"*'In them that believe, the word of God worketh effectually :'* Its authority is

humbly and devoutly acknowledged by them ; its doctrines are heartily believed ; its precepts conscientiously observed.

"*'They that believe, have overcome the world.'* The world has no undue hold upon them. The God of this world is not their God. Their minds are not divided between God and Mammon.—Their affections are set on things above, and not on things on the earth.

"This victory implies, that we have not only overcome the world, but *have crucified* it. 'They that are Christ's (and they cannot be Christ's without believing in him) have crucified the world with the affections and lusts.' The world is, as it were, dead to them. The honours and riches and pleasures of the world are to them less than nothing in comparison with their interest in Christ, in his atonement, and his promises to the faithful and obedient. To them sin is divested of all its external and specious appearances ; it is seen in its own natural deformities, and is become an object of disgust and abhorrence.

"The victory of faith implies not only that the world is crucified unto us, but (which is a higher degree of Christian excellence) that we are crucified unto the world. St. Paul says, 'God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' To be crucified to the world is to 'take up the cross daily,' as disciples of Christ ; to bear it willingly, as the badge of Christianity ; to glory in it ; to be willing to lose our life in this world, for Christ's sake and the Gospel's, that we may save it in the next ; to know nothing comparatively, but Christ, and him crucified ; to despise the shame attached to the profession of unworldly principles, and the conscientious observance of unworldly duties ; to receive the evils and trials of life as God's fatherly corrections ; to rejoice under them as sacred opportunities of conformity to Christ ; and, so, to convert them into occasions of religious exercise, resignation, devotion, and thankfulness. 'Although the fig-tree do not blossom, and there be no fruit in the vines : the labour of the olive fail, and the fields yield no meat ; the flock be cut off from the fold, and there be no herd in the stalls ; yet sincere believers rejoice in the Lord, they joy in the God of their salvation.'

"Such are some of the effects of sincere faith in Christ. As a tree is known by its fruit, so by the correspondence of our lives with those effects, we may judge whether we have as much faith as a Christian ought to have, or whether we have any faith at all.

"2. In the second place, it should be remembered, 'that our faith in Christ is not a work merely of our own will and judgment. Remember the conduct of the

Apostles with respect to *their* faith. Though they lived daily witnesses and hearers of such miracles, as none but God could work, and of 'such words, as never man spake,' yet they prayed Christ to increase their faith. 'Lord, increase our faith.' From this we may learn, what Christ himself has taught us on another occasion, that sincere faith in him, is not to be derived from 'flesh and blood;' not from our 'own wisdom and knowledge,' but from God's blessing on his own appointed means, reading, hearing, and prayer.

"For this cause let us 'bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant us, according to his abundant mercy, to be strengthened in our minds by his Spirit; that Christ may dwell in our hearts by faith, and enable us to comprehend the whole course and extent of man's wonderful redemption; and, being perfected in the principles and gifts of charity, to know the unspeakable love of Christ, and be filled with all the fullness of God's grace and influence* :—with all joy and thankfulness, and an assurance of hope unto the end." (p. xxxviii—xliv.)

The *Third Part* of this excellent Catechism pursues that branch of evidence which results to Christianity from "Christ's Testimony of Himself." The various titles of *Son of God, Son of Man, Son of David, King, Messiah, &c.* are distinctly explained, and their bearings upon the argument conclusively shown. We extract as a specimen of the Bishop's manner of explaining the scriptural denominations of Christ, the following article:

"Q. *What do we learn from the parable of the bread of life?*

"A. By the bread of life Christ meant not the food, which supports the life of the body, but that which nourishes the life of the soul. The soul is a spirit, and lives by that which is spiritual. It 'lives by every word that proceedeth out of the mouth of God.' It 'is nourished up in words of faith and good doctrine.' The words, 'which Christ spake, they are life.' This is the food, which they seek, who 'hunger and thirst after righteousness.'—The *body*, which eats and drinks earthly food, hungers and thirsts again: but the *soul* that lives on the word of God, the commandments and promises of Christ, and the hope of salvation purchased by his blood, lives on the bread of life, the food of righteousness, and shall never hunger nor thirst; but shall be perfectly satisfied and filled: shall find in its food every thing adapted to its nature; and shall live for ever.

* Ephes. iii. 14—29.

"Christ and his words are 'the bread of God,'—that is, the bread, which came from God;—'the living bread, that came down from heaven.' Christ gave himself for the life of the world; he taught men by his doctrines how to obtain everlasting life; and he died, to secure it for them.

"The life of the soul is supported by Christ and his doctrines. He that lives by faith on Christ and his doctrines, lives in communion of spirit with Christ; he lives on that, which shall preserve him to everlasting life; and Christ shall raise him up at the last day, to be for ever happy." (p. 81, 82.)

Among the practical inferences which conclude the work, we find the following definition of *Faith in Christ*.

"(1.) A belief of all that the Gospel has recorded of Christ, and of what he did and suffered for our salvation;

"(2.) An humble consciousness, that we can do nothing towards our salvation without Christ; and

"(3.) A hearty dependance on his promises of grace and assistance to our sincere endeavours to acquire 'that holiness without which no man must see the Lord.'" (p. 96, 97.)

We should have considered the definition more complete, if it had intimated, with more explicitness, an apprehension of the merits of Christ as the ground of our justification. We must at the same time admit, that the renunciation of our own strength and righteousness, and our entire dependance upon Christ, are so distinctly and forcibly stated, that what we wish to have seen expressed is virtually implied. To those who are acquainted with the spurious theology which some of our cotemporaries are so forward to inculcate, the object of our remark will be sufficiently manifest. They will not be surprised at our wishing to see, on every fair occasion, a distinct avowal of the merits of Christ as the sole ground of our acceptance with God, when this doctrine is declared, in manifest contradiction to our Articles and Homilies, and the writings of our most esteemed divines, to be neither a doctrine of Scripture nor a tenet of our Church. To the catechism before us no part of these observations can, with any justice, be applied. The venerable author may be truly said to have made Christ all in all. Not only does he exalt his divinity as a person, but his efficiency as a Saviour: he makes the Redeemer every thing in the King-

dom of Grace, and in explaining the import of Christ's own words (John xiv. 21.) gives this solid and correct interpretation.

"He will manifest himself not visibly but spiritually, by the power and presence of his Spirit, (Rom. viii. 9.) enlightening the mind with gifts and graces, which are unknown to worldly and sensual understandings." (Part III. p. 101.)

Among the books recommended as instrumental to practical piety, we observed Corbett's Self-employment in Secret, Sir Matthew Hales's Contemplations, Mr. Wilberforce's Practical View, Law's Serious Call, Mrs. Hannah More's Estimate, and Fenelon's Pious Reflections. Of these Reflections the Right Reverend Author of the Catechism remarks, that for their truly scriptural principles of *vital and spiritual religion*, they deserve a place in every Christian's closet. In these recommendations, and the terms in which they are conveyed, we most cordially concur; but we shall be very much surprised if the Prelate escape the haughty castigation of the Anti-jacobin Reviewers for employing terms to which none but "a Quaker or a Methodist" can "affix a meaning," and recommending (what they have been pleased to style) "the senseless and unscriptural gibberish of Wilberforce."

Upon the whole we recommend this excellent Series of Catechisms to all parents and instructors of youth, as containing the essence of those volumes which have been written upon the evidences of Christianity, and leading the catechumen, by an artful and easy process, into a deep acquaintance with the proofs as well as the principles of our Holy Faith. If in reviewing this work we should appear to have extended our remarks beyond the limits usually prescribed to productions of this description, we feel ourselves justified by the impression which we have received of its real merits; and we rejoice in this and every other occasion of expressing our respect for those who, like the Right Reverend Prelate before us, lay their learning at the feet of Christ, and sink the erudition of the scholar in the humility of the Christian.

The Life and posthumous Writings of William Cowper, Esq. with an introductory Letter to the Right Hon. Earl Cowper. By WILLIAM

HAYLEY, Esq. Vol. III. London, Johnson, 1804, pp. xxxi. and 416.

In our volume for 1803, p. 357, we reviewed the preceding part of this very interesting Work. We then expressed our admiration of almost all the posthumous productions of Cowper's pen, but particularly of his Letters, which, with the strictest propriety, his biographer had characterized as "exquisite examples of epistolary elegance." With the exception of some "desultory," and we would add not very judicious or striking "remarks" of Mr. Hayley "on the letters of eminent persons, particularly those of Pope and Cowper;" and the fragment of a poem entitled "Yardly Oak; the present volume is entirely composed of letters written by Mr. Cowper to three of his most intimate friends, the Rev. John Newton, the Rev. William Unwin, and his cousin Lady Hesketh. These letters are far from yielding in interest to any which have yet appeared. They are distinguished by the same graceful vivacity, the same flow of wit and traits of genius, the same easy elegance of style and inimitable delicacy of sentiment which have obtained for those submitted to the public in the two former volumes the meed of unqualified approbation. But this is not their only, or their chief praise. They abound with just views of life, and useful lessons of practical wisdom: and we find in some of them the marks of solid and fervent piety. That Cowper at one period of his life, had been led to make a due estimate of the relative importance of temporal and eternal things; that he had adopted from the word of God principles which could not mislead him; and that he had acquired, from the study of his own heart, a profound acquaintance with the nature of the human mind, and the secret springs which influence its decisions, as well as a facility in the extension and application of his principles which could not have been obtained, in an equal degree, from any other source; many of his productions sufficiently testify. These valuable endowments however were still more likely to appear when he was addressing friends whom he tenderly loved, and with whom he had long lived in habits of the most affectionate intercourse. In this natural expectation, we have not

been disappointed. We discover, particularly in his early letters to Lady Hesketh, traces of a mind peculiarly alive to the great concerns of eternity, and intent on the pursuit of "the one thing needful." That at a later period of his life, religion appears to have been excluded from his thoughts, at least as far as a judgment may be formed from his writings, cannot be denied, and must be the subject of melancholy regret to every Christian, whatever cause may be assigned for the change. We shall defer however for the present any farther discussion of this delicate question, and proceed to the consideration of the work before us: from which, as it gives us an opportunity of hearing Cowper converse, without disguise, or restraint, and of becoming as it were the inmates of his most familiar hours, we may be able perhaps to elicit some particulars which will serve to throw light on the state of his mind.

We shall first give our readers a few specimens of the happy ease of his style, and the unaffected pleasantness (which will be found to pervade many of these letters, and to give an interest to his most trivial concerns.

The following extracts are taken from his letters to the Rev. John Newton.

"Since I wrote last, we have had a visit from ———. I did not feel myself vehemently disposed to receive him with that complaisance, from which a stranger generally infers that he is welcome. By his manner, which was rather bold than easy, I judged that there was no occasion for it, and that it was a trifle which, if he did not meet with, neither would he feel the want of: he has the air of a travelled man, but not of a travelled gentleman; is quite delivered from that reserve, which is so common an ingredient in the English character, yet does not open himself gently and gradually, as men of polite behaviour do, but bursts upon you all at once. He talks very loud, and when our poor little robins hear a great noise, they are immediately seized with an ambition to surpass it—the increase of their vociferation occasioned an increase of his, and his in return, acted as a stimulus upon theirs—neither side entertained a thought of giving up the contest, which became continually more interesting to our ears, during the whole visit. The birds however survived it, and so did we. They perhaps flatter themselves they gained a complete victory, but I believe Mr. ——— could have killed them both in another hour." (p. 17, 18.)

"Since you went, we dined with Mr.

———. I had sent him notice of our visit a week before, which like a contemplative, studious man, as he is, he put in his pocket and forgot. When we arrived, the parlour windows were shut, and the house had the appearance of being uninhabited. After waiting sometime, however, the maid opened the door, and the master presented himself. It is hardly worth while to observe so repeatedly, that his garden seems a spot contrived only for the growth of melancholy; but being always affected by it, in the same way, I cannot help it. He shewed me a nook, in which he had placed a bench, and where he said he found it very refreshing to smoke his pipe and meditate. Here he sits with his back against one brick wall, and his nose against another, which must, you know, be very refreshing, and greatly assist meditation. He rejoices the more in this niche, because it is an acquisition made at some expence, and with no small labour; several loads of earth were removed in order to make it, which loads of earth, had I the management of them, I should carry thither again, and fill up a place more fit in appearance to be a repository for the dead than the living. I would on no account put any man out of conceit with his innocent enjoyments, and therefore never tell him my thoughts upon this subject, but he is not seldom low spirited, and I cannot but suspect that his situation helps to make him so." (p. 194, 195.)

"As when the sea is uncommonly agitated, the water finds its way into creeks and holes of rocks, which in its calmer state it never reaches, in like manner the effect of these turbulent times is felt even at Orchard-side, where in general we live as undisturbed by the political element, as shrimps or cockles that have been accidentally deposited in some hollow beyond the water mark, by the usual dashing of the waves. We were sitting yesterday after dinner, the two ladies and myself, very composedly, and without the least apprehension of any such intrusion in our snug parlour, one lady knitting, the other netting, and the gentleman winding worsted, when, to our unspeakable surprise, a mob appeared before the window, a smart rap was heard at the door, the boys halloo'd, and the maid announced Mr. G———. Puss* was unfortunately let out of her box, so that the candidate, with all his good friends at his heels, was refused admittance at the grand entry, and referred to the back door, as the only possible way of approach.

Candidates are creatures not very susceptible of affronts, and would rather, I suppose, climb in at a window, than be absolutely excluded. In a minute, the yard, the kitchen, and the parlour, were filled. Mr. G———, advancing toward me,

* His tame Hare.

shook me by the hand with a degree of cordiality that was extremely seducing. As soon as he, and as many as could find chairs were seated, he began to open the intent of his visit. I told him I had no vote, for which he readily gave me credit, I assured him I had no influence: which he was not equally inclined to believe, and the less no doubt because Mr. A———, addressing himself to me at that moment, informed me that I had a great deal. Supposing that I could not be possessed of such a treasure without knowing it, I ventured to confirm my first assertion, by saying, that if I had any, I was utterly at a loss to imagine where it could be, or wherein it consisted. Thus ended the conference. Mr. G——— squeezed me by the hand again, kissed the ladies, and withdrew. He kissed likewise the maid in the kitchen, and seemed upon the whole a most loving, kissing, kind-hearted gentleman. He is very young, genteel, and handsome. He has a pair of very good eyes in his head, which not being sufficient as it should seem for the many nice and difficult purposes of a senator, he had a third also, which he wore suspended by a riband from his button-hole. The boys halloo'd, the dogs barked, Puss scampered, the hero, with his long train of obsequious followers, withdrew. We made ourselves very merry with the adventure, and in a short time settled into our former tranquillity, never probably to be thus interrupted more." (p. 242—244.)

In a letter to the Rev. William Unwin, we have the following humorous account of a common accident, which places the amiable writer's powers of description in a very favourable point of view.

"I assure you faithfully, that I do not find the soil of Olney prolific in the growth of such articles, as make letter-writing a desirable employment. No place contributes less to the catalogue of incidents, or is more scantily supplied with anecdotes worth notice. We have

*One parson, one poet, one bellman, one cryer,
And the poor poet is our only squire.*

Guess then if I have not more reason to expect two letters from you, than you one from me. The principal occurrence, and that which affects me most at present, came to pass this moment. The stair-foot-door being swelled by the thaw, would do any thing better than it would open. An attempt to force it upon that office has been attended with such a horrible dissolution of its parts, that we were immediately obliged to introduce a chironurgeon, commonly called a carpenter, whose applications we have some hope will cure it of a lock'd-jaw, and heal its numerous fractures. His medicines are powerful chalybeates, and a certain glutinous salve, which he tells me

is made of the tails and ears of animals. The consequences however are rather unfavourable to my present employment, which does not well brook noise, bustle, and interruption." (p. 214, 215.)

The critical remarks which are interspersed throughout these letters are highly valuable. And as it must be a subject of considerable interest to ascertain the estimation in which a man of Cowper's refined taste, and acute discernment, held writers who have attained to great celebrity in the republic of letters, we shall deem no apology necessary for extracting largely from this part of the Work.

In a letter to Mr. Unwin he thus expresses his opinion of Milton, and of the account which Dr. Johnson has given of that great poet.

"I have been well entertained with Johnson's Biography, for which I thank you: with one exception, and that a swinging one, I think he has acquitted himself with his usual good-sense and sufficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great Poet's character with the most industrious cruelty. As a man, he has hardly left him the shadow of one good quality. Churlishness in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has smeared all the canvass. If he had any virtues, they are not to be found in the Doctor's picture of him, and it is well for Milton, that some sourness in his temper is the only vice with which his memory has been charged: it is evident enough that if his biographer could have discovered more, he would not have spared him. As a poet, he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon Lycidas, and has taken occasion from that charming poem, to expose to ridicule (what is indeed ridiculous enough) the childish prattlement of pastoral compositions, as if Lycidas was the prototype and pattern of them all. The liveliness of the description, the sweetness of the numbers, the classical spirit of antiquity that prevails in it, go for nothing. I am convinced by the way, that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's; was there ever any thing so delightful as the music of the Paradise Lost? It is like that of a fine organ; has the fullest and the deepest tones of majesty, with all the softness and elegance of the Dorian flute. Variety without end and never equalled, unless perhaps by Virgil. Yet the Doctor has little or nothing to say

upon this copious theme, but talks something about the unfitness of the English language for blank-verse, and how apt it is, in the mouth of some readers to degenerate into declamation." (p. 6, 7.)

He speaks of Pope, we think, with perfect justice, as "a disgusting letter writer, who seems to have thought that unless a sentence was well turned, and every period pointed with some conceit, it was not worth the carriage." How infinitely superior to the elaborate trifling of Pope, is the unconstrained simplicity of the letters which we are now reviewing. To Pope's poetical powers Mr. Cowper is more favourable. His estimate of them will be found in the following passage in which he animadverts on Johnson's lives of three of our greatest poets, Pope, Dryden, and Prior.

"In the last Review, I mean in the last but one, I saw Johnson's critique upon Prior and Pope. I am bound to acquiesce in his opinion of the latter, because it has always been my own. I could never agree with those who preferred him to Dryden, nor with others (I have known such, and persons of taste and discernment too) who could not allow him to be a poet at all. He was certainly a mechanical maker of verses, and in every line he ever wrote, we see indubitable marks of most indefatigable industry and labour. Writers, who find it necessary to make such strenuous and painful exertions, are generally as phlegmatic, as they are correct; but Pope was, in this respect, exempted from the common lot of authors of that class. With the unwearied application of a plodding Flemish painter, who draws a shrimp with the most minute exactness, he had all the genius of one of the first masters. Never I believe, were such talents, and such drudgery united. But I admire Dryden most, who has succeeded by mere dint of genius, and in spite of a laziness and carelessness, almost peculiar to himself. His faults are numberless, and so are his beauties. His faults are those of a great man, and his beauties are such, at least sometimes, as Pope, with all his touching, and re-touching, could never equal. So far, therefore, I have no quarrel with Johnson. But I cannot subscribe to what he says of Prior. In the first place, though my memory may fail me, I do not recollect that he takes any notice of his Solomon, in my mind, the best poem, whether we consider the subject of it, or the execution, that he ever wrote. In the next place, he condemns him for introducing Venus and Cupid into his love verses, and concludes it impossible his passion could be sincere, because when he would express it, he has recourse to fables. But when Prior wrote, those deities were not so obsolete as they are at present.

CHRIST. OBSERV. No. 37.

His cotemporary writers, and some that succeeded him, did not think them beneath their notice. Tibullus, in reality, disbelieved their existence, as much as we do; yet Tibullus is allowed to be the prince of all poetical innamoratos, though he mentions them in almost every page. There is a fashion in these things, which the Doctor seems to have forgot. But what shall we say of his fusty-rusty remarks upon Henry and Emma? I agree with him, that morally considered, both the knight and his lady are bad characters, and that each exhibits an example which ought not to be followed. The man dissembles in a way, that would have justified the woman had she renounced him, and the woman resolves to follow him at the expence of delicacy, propriety, and even modesty itself. But when the critic calls it a dull dialogue, who but a critic will believe him? There are few readers of poetry of either sex, in this country, who cannot remember how that enchanting piece has bewitched them, who do not know, that instead of finding it tedious, they have been so delighted with the romantic turn of it, as to have overlooked all its defects, and to have given it a consecrated place in their memories, without ever feeling it a burthen. I wonder almost, that as the Bacchanals served Orpheus, the boys and girls do not tear this husky, dry, commentator, limb from limb, in resentment of such an injury done to their darling Poet. I admire Johnson, as a man of great erudition, and sense, but when he sets himself up for a judge of writers upon the subject of love, a passion which I suppose he never felt in his life, he might as well think himself qualified to pronounce upon a treatise on horsemanship, or the art of fortification." (p. 109—111.)

When writing to Mr. Newton, Mr. C. thus expresses his sentiments of two of our most renowned historians.

"In your style I see no affectation. In every line of theirs I see nothing else. They disgust me always, Robertson with his pomp and his strut, and Gibbon with his finical and French manners. You are as correct as they. You express yourself with as much precision. Your words are ranged with as much propriety. But you do not set your periods to a tune. They discover a perpetual desire to exhibit themselves to advantage, whereas your subject engrosses you. They sing, and you say: which, as history is a thing to be said, and not sung, is in my judgment, very much to your advantage. A writer, that despises their tricks, and is yet neither inelegant nor inharmonious, proves himself, by that single circumstance, a man of superior judgment and ability to them both. You have my reasons. I honour a manly character, in which good sense, and a desire of doing good, are the predominant features—but affectation is an emetic." (p. 184.)

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We will only add his comparative estimate of the merits of Beattie and Blair.

"MY DEAR WILLIAM,

"I thanked you in my last for Johnson, I now thank you, with more emphasis, for Beattie, the most agreeable and amiable writer I ever met with. The only author I have seen whose critical and philosophical researches are diversified and embellished by a poetical imagination, that makes even the driest subject, and the leanest, a feast for an epicure in books. He is so much at his ease too, that his own character appears in every page, and, which is very rare, we see not only the writer, but the man: and that man so gentle, so well tempered, so happy in his religion, and so humane in his philosophy, that it is necessary to love him if one has any sense of what is lovely. If you have not his Poem called the Minstrel, and cannot borrow it, I must beg you to buy it for me; for though I cannot afford to deal largely in so expensive a commodity as books, I must afford to purchase at least the poetical works of Beattie. I have read six of Blair's Lectures, and what do I say of Blair? That he is a sensible man, master of his subject, and excepting here and there a Scotticism, a good writer, so far at least as perspicuity of expression, and method, contribute to make one. But Oh the sterility of that man's fancy! if indeed he has any such faculty belonging to him. Perhaps philosophers, or men designed for such, are sometimes born without one; or perhaps it withers for want of exercise. However that may be, Dr. Blair has such a brain as Shakspeare somewhere describes, 'dry as the remainder biscuit after a voyage.'" (p. 247, 248.)

In the following judicious and seasonable observation we cordially acquiesce. It is one which we have had frequent occasion to make since the commencement of our critical labours, and which we earnestly recommend to the mature consideration of every man who intends to write a book.

"Simplicity is become a very rare quality in a writer. In the decline of great kingdoms, and where refinement in all the arts is carried to an excess, I suppose it is always rare. The latter Roman writers are remarkable for false ornament, they were yet no doubt admired by the readers of their own day; and with respect to authors of the present æra, the most popular among them appear to me equally censurable on the same account. Swift and Addison were simple." (p. 210.)

Three letters addressed to Mr. Unwin (p. 53 to 62) are occupied with remarks on the subject of education:

and were it not for their length, we should have had pleasure in laying the whole before our readers. We recommend them however to the attentive perusal of parents; for though we are disposed a little to question the practical soundness of some parts of Mr. Cowper's reasoning on this much disputed point; at least to doubt whether he might not very fairly have qualified some of his opinions; we have no hesitation in saying that many of his suggestions are highly valuable. Mr. Cowper gives a decided preference to domestic over public education, and combats, at some length, the arguments which are employed to vindicate the latter mode from the objections which have been urged, and urged with no small force, against it. Among other things he remarks that,

"A public education is often recommended as the most effectual remedy for that bashful, and awkward restraint, so epidemical among the youth of our country. But I verily believe, that, instead of being a cure, it is often the cause of it. For seven or eight years of his life, the boy has hardly seen or conversed with a man, or a woman, except the maids at his boarding house. A gentleman, or a lady, are consequently such novelties to him, that he is perfectly at a loss to know what sort of behaviour he should preserve before them. He plays with his buttons, or the strings of his hat; he blows his nose, and hangs down his head, is conscious of his own deficiency to a degree, that makes him quite unhappy, and trembles lest any one should speak to him, because that would quite overwhelm him. Is not all this miserable shyness the effect of his education? To me it appears to be so. If he saw good company every day, he would never be terrified at the sight of it, and a room full of ladies and gentlemen, would alarm him no more than the chairs they sit on. Such is the effect of custom." (p. 60.)

Mr. C. recommends that some of the earlier years of life, which are usually devoted to the rugged task of learning the rudiments of Latin and Greek, should be occupied in acquiring a proficiency in writing, arithmetic, geography, and natural philosophy; and he gives it as his opinion that if a youth intended for college begins Latin and Greek at eight or even at nine years, it is surely soon enough.

(To be continued.)

Thoughts on the Education of those who imitate the Great, as affecting the Female Character, 12mo. pp. 109. London, Hatchard, 1803. Price 2s. 6d.

IN an advertisement to the reader, we are informed, that this volume was written in the year 1788; a circumstance which the publisher wishes may be kept in mind, in order to remove any suspicion of plagiarism, which the coincidence of opinion, on some points, between the present publication and Mrs. H. Moore's well-known *Strictures on Female Education*, might otherwise excite. This tract, however, though unquestionably possessing some claims to approbation, is very far indeed from coming into competition with that justly celebrated work: and it is particularly defective in that which forms the distinguished excellence of Mrs. Moore's performance, a just and comprehensive view of vital Christianity. It is, nevertheless, deserving of attention. The author shews a laudable solicitude to raise the tone of female education; and he has certainly formed a just estimate of many practices, which fashion indeed has sanctioned, but which reason and religion unite in condemning.

The main object of the author is to point out the errors of modern education, and the mischievous effects which it produces, particularly in what may be called the middling ranks of life.—The girls who cannot inherit hundreds is too commonly educated as if she were heiress to thousands, and is thus disqualified for usefulness in her own sphere.—While we agree with our author in condemning this practice, we must object to an incidental remark which accompanies the censure. He seems to admit that the system of fashionable education, which it would be the height of folly in persons of moderate incomes to pursue, may be judiciously adopted by persons in affluent circumstances, p. 8. Now this is an admission in which we cannot concur without many qualifications. For our objection to the prevailing system of education among people of fashion is not founded on its folly merely, as it is unsuitable to this or the other class of life. We object to it because it is radically evil, sinful, unchristian: and this is an objection which applies with equal

force to the daughter of the peer and the peasant.

If any one is inclined to question the justice of this charge, we would ask him, what are THE ENDS usually proposed in a fashionable education? Is its object to make our youth Christians,—followers of the meek and lowly Jesus? Is it to prepare them for the society of saints and angels, by bringing them up in the nurture and admonition of the Lord, teaching them to remember and to fear their Creator in the days of their youth, and thus forming and training them to such rules of judgment, and to such a course of life, as the laws and precepts of the Bible require. It is scarcely necessary to state the reply which a regard to truth would oblige our objector to make to these questions. He would be forced to admit, that to answer them affirmatively would be mere mockery. And yet what name can be applied to a course of education which neglects these ends, or which gives them only a subordinate place, sufficiently strong to express the awful extent of that criminality, in which it involves the nominally Christian parents of our nominally Christian land?

But it is time we should return to our author, who proceeds to expose, at some length and with great justice, the preposterousness of that modern scheme of education which, for the sake of forcing characters as gardeners do plants, endeavours to substitute a playful mode of conveying knowledge, for those less pleasant, but less enervating, means of study and application, which were thought necessary by our wiser ancestors, and which, in truth, are necessary, to form the young to habits of serious reflection, as well as to produce in them the requisite steadiness and consistency of character and conduct.

The author then adverts to the dangers attendant on the kind of instructors who are generally chosen to conduct a plan of domestic education; to the time also which is wasted in acquiring what are called accomplishments; as well as to the evils which are likely to attend a more than ordinary proficiency in them.

“The girl, who rises with confidence to excel in the dance, or she who calmly supports the observation of the crowd, listening to her voice, have equally passed the line of feminine delicacy; we will not

say of modesty, for inconsideration prevents them from observing how much that may be affected by a display of their talents, especially as they have been so long and so fondly accustomed to cultivate them. But, is not that education dangerous, which, in conquering the lovely diffidence belonging to a refined female, gives her self-conceit and unconcern; sentiments, in themselves unamiable, in their effects fatal, when those effects rise into moral action?" (p. 29, 30.)

After describing the common but absurd mode which is pursued in what is called the *introduction* of a young woman of fashion, and the unhappy marriages which are too frequently the consequence of attachments formed in the haunts of dissipation, the author proceeds to attack, with just severity, the prevailing practice of frequenting bathing and water drinking places as summer residences, instead of seeking the tranquillity of rural retirement. Not only is no interval of reflection thus allowed to the youthful mind, nor any interruption given to those dissipated habits which prevail in the capital amid the votaries of fashion; but the evil tendency of fashionable manners is increased by their being diffused: and the gaieties and extravagancies of high life being brought into a nearer point of view become objects of admiration, and of ruinous imitation, to those in lower stations.

One sentiment expressed by our author in this part of his work seems liable to some exception. "Many frequent public places," he tells us, "who are exemplary in piety, morals, and behaviour." Now we are ready to admit, that some may attend public places who cannot be pronounced destitute of piety, or regardless of Christian morals. But that any one accustomed to frequent public places should be *exemplary* in piety, we cannot easily believe. It is opposed to our own uniform experience, and, indeed, appears to us to involve a contradiction: for if an attendance on public places, by which we must understand theatres and other places of fashionable resort, be, as it is generally acknowledged to be by thinking people, and as we will now assume, injurious to piety and morality, at least decidedly adverse to their growth; then, undoubtedly, that person's piety can have little claim to be considered as *exemplary*, if it permit him to encourage such amusements,

though it were even conceded that no evil arose from them in his own case. But this, we apprehend, would be too great a concession. We do not believe that any one can attend our theatres, constituted as they now are, we will not say without a perceptible diminution of his piety, but without at least materially retarding him in his spiritual course. And if he be a person who is accustomed to examine the state of his heart and affections, and to watch anxiously against the intrusion of vain and sinful thoughts, (and if he be not he can scarcely be considered as having entered on a life of piety at all;) he will soon lose his relish for theatrical exhibitions, as well as for every other amusement of a similar tendency.

The faults of fashionable education having been enumerated, the remainder of the tract is appropriated to the consideration of a better system. This division of the work begins well. "Every Christian parent should consider his child as a sacred trust from God—a trust that he is bound to render, by a wise education, fit for the probable part allotted to it in life."—"Women should be educated on this pious principle." We cannot, however, but complain that the author's notions of piety proceed a little too much on the plan of regarding usefulness to our fellow-creatures, and steadiness in social duties, as its exclusive objects. These are, doubtless, expressions of piety which cannot be dispensed with, and a neglect of which would justly invalidate every claim to the character of pious. Still, however, they are only a part, and we have no scruple in saying, a subordinate part of piety. Supreme love to God, comprising all that regard, reverence, submission, gratitude, confidence, and obedience, which we owe him, is the first and great commandment of religion. And wherever this affection of the mind really exists, it will manifest itself in those labours of love which tend to advance the temporal and spiritual good of our fellow-creatures, and in a habitual attention to every civil, social, and relative duty.

The following passage deserves unqualified praise.

"Much evil ensues from not teaching women in early youth to listen to their consciences, from not fixing in their minds a strong sense of responsibility. The idea

of *sin*, as annexed to the female character, is generally confined to the want of chastity, and remorse seldom supposed, except when that most heinous deviation from virtue causes it. But if we examine the pure morality offered us in the Gospel by our Saviour, we must observe, that compassionate, forgiving, as he exhorts us to be towards others, yet he urges us to be rigid, strict towards ourselves. He did not suppose great examples of sin, that he might guide us in avoiding them, but makes us accountable for our inmost thoughts. Whom doth he bless? Not the heroic, the undaunted, but the meek, the lowly. We have seldom opportunities of being heroic or undaunted in the cause of religion and virtue; whereas the daily, the hourly duties of life call forth meekness, humility, forbearance; and by a regular, an animated adherence to these, we keep the soul in that state of discipline which enables it to rise and exert itself on great, on rare occasions, and on *all* to glorify God." (p. 56—58.)

After some remarks on the weakness of the female character, and the peculiar dangers of their situation, our author adds,

"Religion offers the only shield to protect them from both, and therefore religion is the first necessary study towards forming that exemplary female character, which is recommended to counteract the *manners of the times*; a study which must tend to the unprejudiced knowledge of the principles of faith, of the grounds of pious hope.

"No parent expects a child to learn grammar, geography, or numbers intuitively, and yet too many persons neglect to teach their children religion; most catch it where they can, from forms—from habits: mere forms of devotion lull the mind into a delusive security, whilst reflected religion renders the habits of piety it produces as delightful as they are necessary to the welfare of the soul. Some may ask, 'How is religion to be studied?' The answer is plain, '*In the Bible*.' All who read that book with humility and faith, must feel the necessity of studying what it teaches, in order to form a truly religious character." (p. 60, 61.)

"Why should they not exert their love of knowledge in gaining a theoretic, a firm, a practical insight into their religion—a religion which must be studied, and its principles understood, before its precepts can be well and effectually practised?

"Impress youth with an early desire to learn their religion; raise that desire by your own reverence for it, and gratify it by aiding them in understanding those works that teach religion best. A regular course of religious study should be introduced as essential in all education; dur-

ing which the attention of a pupil should not be exacted because a sermon is reading, or a religious elucidation offered, but drawn forth by the remarks of an equally attentive mother or governess, and it should be animated by feeling the importance of the study to our present as well as future happiness. On that futurity the mind should early be taught to dwell with hope, and even delight." (p. 65, 66.)

We need not say, that we approve of these sentiments.

In pointing out the means by which female usefulness may be promoted, our author insists strongly on *domestic knowledge* as indispensably necessary. In this part of the tract some just observations occur on the advantage of arithmetical knowledge to the mistress of a family: for unquestionably no plans of domestic economy, and still less of domestic usefulness, can be effectually realized unless they proceed on calculation. Our author further recommends to the attention of the female sex the study of history, a subject on which he offers some useful observations, of universal grammar, geography, and astronomy; a general acquaintance also with the prominent features of British institutions and British laws; and an attentive perusal of the best books on practical ethics. In these recommendations we gladly concur.

"If a parent cannot fulfil this task of love," he adds, "a friend must; and" (the remark is important!) "in that character should a governess be considered. Many valuable women would delight in the situation, did it imply that treasure a friend; but, on the contrary, the person to whom the soul of a child is intrusted, too often holds the second place after the domestic who attends its person; and whilst her principles are overlooked, the produce of her talents is calculated to save expence in education." (p. 96, 97.)

In the estimate which this writer forms of novels, (p. 79,) we cannot acquiesce. We do not think them calculated, as he affirms them to be, to convey "a familiar knowledge," but, on the contrary, (though possibly there may be exceptions) to give a false and distorted picture "of human nature." In our opinion, their direct tendency is "to hurt the heart and mislead the imagination;" and so far from being likely, as this author supposes, to "ameliorate the feelings of the one and innocently delight the other," we think them peculiarly adapted to vitiate the taste, and to

blunt the benevolent affections, by the unnatural excitation which they produce; to raise moreover extravagant ideas in the mind, which can only lead to disappointment and unhappiness; as well as to substitute mere sentiment in the place of conscience and a sense of duty. "A prudent mother or friend" may, no doubt, counteract this tendency in some measure. But should we not be deemed justly chargeable with gross folly, were we to administer to our child a dose of poison, because we possessed an antidote which was capable of preventing many, or even all, of its deleterious effects? That this species of writing is, in the highest degree, mischievous, we cannot doubt, when we compare the principles, sentiments, and maxims, which novels usually contain, with those of the Word of God; and the feelings which they excite with those which Scripture requires us to cherish or repress. And the conclusion to which such a comparison inevitably leads is abundantly confirmed, by a view of the effects which novel-reading produces on the minds of those who are addicted to it. Cowper thus expresses our sentiments on this topic.

"Ye writers of what none with safety reads,

Footing it to the dance that fancy leads:
Ye novelists who mar what ye would mend,
Sniv'ling and driv'ling folly without end,
Whose corresponding misses fill the room
With sentimental frippery and dream."

"Who kindling a combustion of desire,
With some cold moral think to quench the fire,

Though all your engineering proves in vain,
The dribbling stream ne'er puts it out again."

As many of this writer's remarks on the subject of dramatic representations were such as we could not but approve, we were the more surprised to find him thus expressing himself:

"Notwithstanding these observations, it is by no means recommended to debar young women from this amusement. To strengthen the body, we expose it to some exertion and fatigue: may not the mind also receive its energy from exertion? To decide between virtue and vice, we must, in some degree, know the one from the other. The female mind cannot be kept too pure, but prohibition raises desires which useful occupation checks, and imperceptibly prevents the effervescence of bad passions." (p. 84, 85.)

The whole of this reasoning we

feel no hesitation in pronouncing to be both false and mischievous. Is it then necessary to *know* vice, in order to decide between it and virtue? If so the crime of our first parents, if not fully justified, seems at least to be greatly palliated. The female mind, we admit, cannot be kept too pure. But are we, in the fear lest prohibition should raise improper desires, to expose them to the gross impurity of our usual scenic exhibitions, adapted as they are to gratify the licentious and the profane? On this principle the seventh commandment should have been expunged from the decalogue, and the effect, which we doubt not it was intended to produce, of restraining irregular desires, should have been sought from a near view of the disgusting deformity of those vicious pursuits which that commandment authoritatively prohibits. But even if these points should be conceded to our author, may it not still be fairly asked, Does attendance at the theatre then supply that "useful occupation," from which the "mind is to receive its energy;" which is to "check" impure desires, and to "prevent the effervescence of bad passions?" The position is a most extraordinary one, and so ill accords with some other parts of this tract, that we are unwilling to employ those strong terms in reprobating it, which almost involuntarily occur to our minds. We shall content ourselves, however, with quoting on this subject a passage from Archbishop Tillotson, (who will not be suspected of any *puritanical* dislike to theatrical entertainments,) which appears to us to be no less applicable to the present times, than to those in which it was written. "I shall now speak," says the Archbishop, "a few words concerning plays, which as they are now ordered amongst us, are a mighty reproach to the age and nation. As now the stage is, they are intolerable, and not fit to be permitted in a civilized, much less a Christian nation. They do most notoriously minister to infidelity and vice. And therefore I do not see how any person pretending to sobriety and virtue, and especially to the pure and holy religion of our blessed Saviour, can without great guilt, and open contradiction to his holy profession, be present at such lewd and immodest plays as too many do; who yet would take it very ill to be shut

out of the community of Christians, as they would most certainly have been in the first and purest ages of Christianity."

In replying at the close of his work to an objection which may be made to his plan, as laying too little stress on external accomplishments, the author makes a remark which we have pleasure in transcribing.

"Those who consider external accomplishments as the only essential requisites in education, are entreated to observe the limbs, which in the season of youthful sprightliness excelled in the dance, in that of age scarcely able to support the tottering frame; the fingers, whose touch drew forth the sweetest melody, now shrivelled, trembling; the voice that enchanted the listening crowd, broken, faint, expiring; all the promises of vanity sunk in gloomy dissatisfaction, without mental comfort or religious hope, to cheer the path that leads to the vale of death." (p. 107, 108.)

The importance of the subject of which it treats, has induced us to pay particular attention to this publication; and, notwithstanding the errors which we have pointed out, it contains many sensible observations, and is marked throughout with a religious intention. We could have wished indeed to have seen the writer's mind more affected with that grand and in-

initely interesting part of religion, that prominent topic of the Bible, *the Redemption of Man*. We apprehend that the author of this performance views Christianity as little more than a sublime system of morality: and consistently with this view the well educated female is made to quit the stage of life, applauding herself for the part she has performed, instead of humbly acknowledging, that with all which she may have been enabled to do, there remains a large deficit in her account; and that all her hope therefore of forgiveness and acceptance rests on the merits of him who died for our sins. We have said the more on this subject, because we are anxious to impress the minds of parents and instructors of youth with the wretched defects of any system of education which overlooks the doctrine of man's redemption by Jesus Christ. Happily for the public the deficiencies of the present publication are amply supplied in Mrs. H. More's *Treatise on Female Education*, a work which needs not our commendation, but which a regard to the rising generation induces us to take every opportunity of recommending to the attention of all who are engaged in the business of instruction.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

MR. MURPHY intends to publish a set of engravings from the best masters ancient and modern, illustrative of the history of the propagation of the Gospel, and its coincidence with the predictions of the prophets. The first division will illustrate in twenty-five plates, passages of a picturesque kind in the Gospels and Acts of the apostles. The second will exhibit the combat of Religion with the Roman power till its establishment, and the reduction of the barbarous nations to the cross.

In the press, a General Treatise on Cattle, by Mr. LAWRENCE.—An Introduction to the Study of Natural History, by Dr. SKRIMSHIRE.—A Tour in America, by Mr. PARKINS.—The New Annual Register for 1803.—The History and Antiquities of the City and Church of Litchfield, by Mr. HARWOOD.—Account of a Voyage to Brazil, by Mr. LINDLEY.—A second volume

of Sermons, by Mr. COOPER.—A Selection of Papers from the Spectator, &c. by Mrs. BARBAULD.—A Translation of the Posthumous Works of MARMONTEL, with a Life written by himself, for the perusal of his children.

The fourth volume of KING's *Munimenta Antiqua*.—A new Edition of SMITH's *Translation of Thucydides*, with a Life and Portrait of the Translator.—A new Edition of NICHOLSON's *Introduction to Natural Philosophy*, with additions.—A new Edition of RUSSELL's *History of Modern Europe*.—*A Picturesque View of the Principal Mountains of the World*, with their actual heights, and a scale of comparative altitudes, upon a plate four feet by three, by Mr. R. A. RIDDELL, with a *Historical and Picturesque Account of Mountains*, by Mr. JOSEPH WILSON, of Lincoln's Inn.

Preparing for the press, a new Edition of MALTHUS's *Essay on Population*.—An Answer to the various Objections raised against

Vaccination, with Proofs of the Efficacy of the Cow Pock, intended principally for the use of families, by Dr. THORNTON.—A Work on the *Progressive Efforts of Human Ingenuity*, describing the Pretensions and Discoveries of Mechanics of every age and country, with curious anecdotes, and illustrated by numerous plates, by Mr. GEORGE JAMISON.

The Rev. JOSIAH PRATT, in consequence of a considerable rise in the price of paper which has just taken place, will close his present list of subscribers to *Bishop HALL'S Works in ten volumes octavo*, at Lady-day. All who send in their names before that time will have the work at 7s. 6d. per volume, but after that day the price will be raised to 9s. Some copies will be taken off on royal paper, hot-pressed, with best ink, &c. at 12s. per volume.

Mr. SHARPE, of Piccadilly, the publisher of a late embellished Edition of the British Classics, has undertaken a *new and uniform Edition of the British Poets*, with considerable improvements.

The Rev. T. BROWN, of St. Ives, has invented a *machine for clearing land of weeds*, which may be worked by two, three, or four horses, and requires the attendance of the driver only. By employing two sets of horses, it will clear from six to eight acres each day. The price of the machine with wheels is twenty guineas, without wheels, sixteen guineas.

Sir JOSEPH BANKS having suggested that the best means of obtaining some insight into the nature and causes of that baneful disease of wheat, called the *Blight*, might be to subject the infected straws to an accurate examination under the compound microscope; Mr. BAUER, of Kew, undertook the task, and has executed it with success. From his excellent drawings it appears beyond a doubt, that insects are not, as is the prevailing opinion, the cause of the blight, but that it is a fungus, which undermines the greatest part of the epidermis of the stalk, and bursts forth at different places in stripes, more or less linear, brown, or blackish. Sir Joseph purposes to give this important discovery that publicity which it demands.

The inhabitants of BRIDLINGTON, and those of CROMER, have opened subscriptions for the purchase of *Life Boats*, for the use of their respective coasts, and we hope that every dangerous place on our shores will follow their laudable example.

The members of the Hull Subscription Library have resolved to set apart a certain sum from their funds, for the purpose of engaging scientific men to give *Lectures on Natural and Moral Philosophy, Chemistry, the Arts and Sciences and their various connections with the Manufactures and Commerce of this country*.

It gives us much pleasure to state that a gentleman well known in the republic of letters, and who has essentially served the

cause of religion by his writings, has presented, to THE BRITISH AND FOREIGN BIBLE SOCIETY, a very valuable collection of the Holy Scriptures in foreign languages, which he has been employed for many years in forming. We trust that his example will stimulate other gentlemen who may be possessed of copies of the Bible in foreign languages to make similar dispositions; a circumstance which would tend greatly to facilitate the benevolent designs of this important institution. The depositary of the Society we understand to be at No. 19, Little Moorfields.

A company has been formed for producing light and heat according to Mr. Windsor's plan by means of gas, which becomes ignited on issuing into the atmosphere. A house may in this way be both heated and lighted, by means of pipes formed to conduct the gas from any remote situation in which it may be deposited. It is proposed even to light the streets, light-houses, or any public buildings by the same means. This extraordinary discovery is exhibited at the Lyceum in the Strand.

Mr. JAMISON has invented a machine for ascertaining the errors of timekeepers at sea without an observation, and consequently their exact variation from the time at the Royal Observatory at Greenwich.

The Society for bettering the Condition of Chimney Sweepers have adjudged their first premium to Mr. GEORGE SMART, of Ordnance Wharf, Westminster Bridge, for a machine for sweeping chimnies, which consists of a brush, rods for raising it, and a cord connecting the whole together. The brush is usually made of whisk, and consists of four fan-shaped portions, fixed to a square piece of wood by hinges, which take up little room in ascending, but in descending spread out like an umbrella and sweep the soot down. The rods are hollow tubes two feet and a half in length, the upper ends being made taper in order to fix into the sockets which are at the bottom of each. The cord is fastened to the brush and passes through the whole series of rods, one end remaining below. In using this machine, the brush is introduced into the flue of the chimney in its contracted form, and one of the rods passed along the cord after another in succession, keeping the cord tight all the time, until the brush is raised above the top of the chimney. The rods are so fixed in each others sockets by the process as to form one long flexible rod. On the machine being drawn down, the edges of the brush striking against the top of the chimney will immediately expand, and there being a spring to prevent its contracting again, it cannot fail to sweep down the soot. The brush being long and elastic will fill flues of very different dimensions. This machine has been in very general use for near two years, and has proved almost uniformly successful, so that we may now hope to see

a speedy period put to the barbarous practice of employing children in climbing the flues. Not above one chimney in one hundred is so constructed as not to be easily cleansed by this brush: and if builders are attentive to this point, it may be expected that there will soon be none. This machine is also of great use in extinguishing fires in chimnies, a service which it has effectually performed already in no less than five instances. A machine, with rods eighty feet high, and the necessary apparatus, may be had for four pounds.

The London Dock, in Wapping, for the accommodation of shipping from all parts, except the East and West Indies, is now open, and the wharfs and warehouses are in a state of forwardness. The Dock for unloading is 1262 feet long and 690 feet wide, or 20 acres.

The outward-bound West India Dock is excavating, and will, it is expected, in the course of next year, be ready for ships to load therein. West India Dock for unloading 2600 feet long, 510 feet wide, or 30 acres.—Ditto for loading, 2600 feet long, 400 feet wide, or 24 acres.—Western entrance bason, six acres—Eastern entrance bason, two acres.

The East India Dock, at Blackwall, is excavating with all possible dispatch; the steam-engine-house and apparatus is erected, and every impediment in the way of the contractor is now removed. The utmost exertion will be used to have it ready to receive shipping by Christmas in the next year. The Brunswick Dock, late Messrs. Perry and Wells's, is purchased by the Company, for the East India shipping outward bound—it is to be deepened and extended. East India Dock for unloading, 1410 feet long, 560 feet wide, or 18 acres.—Ditto for loading, not settled.—One entrance bason $2\frac{3}{4}$ acres.

The Commercial Road, an appendage to the docks, is three miles long exactly, from the Royal Exchange to the entrance gate of the West India Dock wall. It is to be paved, and will be finished next summer. The traffic on it, in the meanwhile, is not in the least impeded. This concern will cost nearly £100,000. An additional branch, to lead to the East India Docks, is to be formed, at an expence of £20,000.

The Grand Junction Canal is, at length, nearly finished, only 700 yards of the tunnel at Blisworth remains to be completed, and the embankment at Wolverton has proceeded on with more expedition than was expected—but the committee are obliged to make another call upon the proprietors for £150,000.

It is said that a good method of preserving eggs consists in plunging them for two seconds in boiling water. They will then keep for many months if laid in a cool place or in salt.

Mr. HULSE's prize for the best Essay on the Evidences of Christianity, was this year

CHRIST. OBSERV. No. 37.

adjudged to the Rev. G. D. WHITTINGTON, of St. John's College, Cambridge.

It will be gratifying to our readers, to observe the remarkable *decrease of deaths by the small-pox*, in the metropolis, which appear to have progressively declined in number, as the Vaccine Inoculation has been introduced. According to the Bills of Mortality, the deaths in 1800 were 2309; in 1801, 1461; in 1802, 1579; in 1803, 1173; in 1804, 586. This decrease will appear still more important, when compared with the statement of deaths by the small-pox, for 50 years, within the Bills of Mortality, amounting to 100,922, making an annual average of 2018 deaths.

In contemplation of the possible introduction of the pestilent fever now prevailing in Spain into this country, we understand, that the Privy Council has called upon the College of Physicians, for its advice with regard to the best means both of preventing and of arresting contagion; and we have no doubt, but that this learned body will give the most salutary counsel. We would, however, exhort our readers to a peculiar reverence of the dispensations of that God, one of whose sore judgments is pestilence. While he is cutting off thousands of fellow-subjects, and tens of thousands of fellow-men; while our extensive commerce exposes us to peculiar danger of infection; and while our sins justly deserve his greatest indignation, let us remember, that he has but to speak the word, and all our vigilance will be vain; the miseries, which have but reached our ears, will be felt and seen; and the dreadful desolations, from which this city has been exempted for nearly a century and a half, will be acted over again with aggravated horror: but let us remember too that He has hitherto delivered, and that He still heareth prayer. Let us draw near to him with penitence, and commit the nation to him in fervent supplication: and let us particularly bear this subject on our minds, on the approaching day of national humiliation.

Mr. J. T. BARBER has suggested a *method of preventing the freezing of water in pipes*. See Phil. Mag. Vol. XX. pp. 209—211. The method he recommends is founded upon the principle, that the freezing of water in pipes does not take place while the current continues: if then no water be suffered to remain in the pipes after the current of the supply has subsided, it is obvious that they cannot be frozen up. His contrivance therefore goes to remedy that defect.

FRANCE.

THE French Government has forbidden the importation of Dutch or German Journals, and all foreign works which from their title may be suspected of interfering with the internal affairs of France. There is now (our own country excepted)

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scarcely a sovereign power, in this quarter of the globe, which is not engaged in crushing the freedom of the press. The Court of St. Petersburg has lately published a long edict, containing regulations with regard to the circulation of literary productions of all sorts. Whatever relates to religion must, previously to publication, be examined and approved by a censorship composed of members of the established church. The King of Sweden has prohibited all French works and journals; and the Court of Spain has forbidden the circulation of Portalis's Discourse on the Conclusion of the Concordat, as being full of dangerous principles.

GERMANY.

In all the Catholic academies of Hungary, and the hereditary states of the Emperor of Germany, there have been appointed catechists, in order that the knowledge and practice of religion may keep pace with other improvements. In the instructions of the German catechists is the following paragraph: "As the grounds of religion have been questioned by philosophers, it is necessary that religious instruction in the academies should be founded upon authority and faith, and that whatever may tend to sap this foundation, even critical and historical disquisitions concerning it, should be carefully avoided."

The ELECTOR of BAVARIA has purchased for the University of Würzburg the Blankian Cabinet of Natural History, consisting of 28,000 specimens. The Library of the University has likewise been considerably enriched with the books that belonged to many of the secularised monasteries.

The second volume of the last edition of GRIESBACH's *Greek Testament* will be published next year. The text of the first volume, with diacritic notifications of the various readings and their comparative value, has been reprinted by Mr. GOSCHEN of Leipsic, with all the improvements

which the typographic art could confer, under the superintendence and revision of Griesbach himself, on the best paper, adorned with exquisite engravings, and with types entirely new, the forms of which were selected by several distinguished scholars of Germany, from the most admired MSS. and which are fixed upon as the standard of their future Greek types; so that for beauty and accuracy no book, it is said, has ever issued from the press in a higher state of perfection. The 8vo. edition, published under the patronage of the DUKE of GRAFTON, will, however, retain its value, as it alone contains the authorities for fixing the various readings. The splendid edition of the first volume of the 8vo. is divided into two, and the remaining two vols. will appear with the second vol. of the 8vo.

On a small size of the same formed letter, two vols. of a *new edition* of HOMER, containing the Iliad, under the care of Professor WOLFE, has issued from the same press. The Work is on three sorts of paper, two of them with ornamental engravings, and the third with Flaxman's elegant designs skilfully reduced.

MESSRS. EICHSTADT and BOETTIGER, assisted by various learned coadjutors, commenced, last year, at Leipsic, a *complete and elaborate Edition of all the Latin Classics*, which likewise proceed from the press of Mr. GOSCHEN. The *Epistolæ* and *Rhetorica* of Cicero, with *Entropius*, are already published. The sheets are revised again and again, with all the care which has distinguished the presses of the Aldi, the Stephens, the Plantins, the Elzevirs, and the Fouliss. Each author is printed both in large and small types.

The number of works which appeared at the last Leipsic Fair was 1404; among which were 125 Novels, 36 Dramatic Pieces, and more than 300 Translations.

The new Planet discovered by M. HARDING, of Lilienthal, has been named JUNO.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON, on the Advantages of high Attainments in Religion. By the Rev. W. Mosely.

Dissertations, Essays, and Sermons, by the late George Bingham, B. D. To which are prefixed, Memoirs of his Life, &c. by his Son, P. Bingham, LL. B. £1. 1s.

Baptismal Faith explained: a Sermon, preached before the University of Cambridge, April, 1804. By R. Tyrwhitt, M. A. 1s.

The Friend of Christ sleeping in Death:

a Sermon, occasioned by the Death of the Rev. J. Adams. By J. Edwards. 1s.

Justification by Faith: a Sermon, preached at the Visitation of the Bishop of Chester, at Richmond, Yorkshire, in August, 1804. By John Headlam, Rector of Hycliffe. 4to.

A Sermon, preached before the University of Oxford, Nov. 5, 1804. By the Rev. H. Phillpotts. 4to.

A Help to the Unlearned in the Study of the Holy Scriptures. By Mrs. Trimmer. 8vo.

MISCELLANEOUS.

The British Atlas, comprising a complete Series of County Maps, and Plans of Cities and Principal Towns; intended to illustrate and accompany the Beauties of England and Wales. - Drawn and engraved under the Direction of J. Britton, and E. W. Brayley. No. 1 and 2 of this Work is published, and No. 3 will be published on February 1, 1805, price 4s. per Number, imperial quarto Paper, full stained; and 2s. 6d. per Number, small quarto.

The Picture of London for 1805; being a correct Guide to all the Curiosities, Exhibitions, Public Establishments, and remarkable Objects, in and near London. With appropriate Tables, Two large Maps, and several Views. 5s.

An Account of the Voyage to establish a Colony at Port Philip, in Bass's Strait, on the South Coast of New South Wales, in His Majesty's Ship Calcutta, in the Years 1802, 3, and 4. By Lieut. J. H. Tuckey, 8vo. 5s.

The Life and Character of Bonaparte. By W. Burdon, A. M. 4s. 6d. boards.

The Third Volume of the Life of General George Washington. 4to. £1. 11s. 6d. 8vo. 10s. 6d.

The Father's Gift to his Children: consisting of Original Essays, Tales, Fables, Reflections, &c. By W. Mavor, LL. D. 2 vols. 12mo. 10s. 6d.

Reports of Cases determined in the Court of King's Bench; together with some Cases in the Court of Chancery, in the whole of the 44th Year of George III. 1803-4. By J. P. Smith, Esq. Barrister. 15s. boards.

An Abridgment of the General Statutes passed in the 44th Year of the Reign of George III. By J. P. Smith, Esq. 7s. 6d.

The Report of a Medical Committee on the Cases of supposed Small Pox after Vaccination, which occurred in Fulwood's

Rents, Holborn, in August and September, 1804. 1s.

Outlines of a Plan to stop the Progress of the Malignant Contagion, which rages on the Shores of the Mediterranean, if it should make its way to this Country. By R. Pearson, M. D. 1s. 6d.

Practical Observations on Insanity; and Suggestions towards a Mode of treating Diseases of the Mind. To which are subjoined, Remarks on Medical Jurisprudence. By J. M. Cox, M. D. 8vo. 5s.

The London Monthly Register; or, A concise View of Political, Commercial, and Miscellaneous Intelligence, particularly adapted to the British Colonies in the East and West Indies, and to America. No. 1. (To be continued Monthly.)

A complete Collection of Tables for Navigation and Nautical Astronomy; with accurate Methods for all the Calculations useful at Sea, &c. By J. M. Rios, Esq. F. R. S. 4to. £1. 1s.

Elements of Mechanical Philosophy; being the Substance of a Course of Lectures in that Science. By Professor J. Robinson, LL. D. Edinburgh. With Copper-plates. 8vo. £1. 1s.

Hispaniola; a Poem. Embellished with an elegant Frontispiece, representing the French Method of drowning their Negro Prisoners; and enriched with copious Notes, Historical and Explanatory. To which are added, Lines on the Crucifixion, Fragment of a Monody on the Death of the late Rev. Henry Hunter, D. D. and other Poetical Pieces. By S. Whitchurch. 3s. 6d.

Considerations upon the Necessity of discussing the State of the Irish Catholics, in the ensuing Session of Parliament. By J. Mason, Esq. 1s. 6d.

Perpetual War the only Ground of Perpetual Safety and Prosperity. By the Rev. E. Hankin. 1s. 6d.

No Slaves, no Sugar; containing new Arguments in Favour of the African Trade. 2s.

RELIGIOUS INTELLIGENCE.

MISSION TO TARTARY.

AGREEABLY to our promise we proceed to give our readers the substance of the information transmitted by Mr. Brunton respecting the Tartar tribes, who inhabit the regions in the neighbourhood of Karass, where the Missionaries are placed.

The Tartars inhabit the country to the northward of us. They are divided into several tribes, are a numerous people, and all speak one language. They write in the Turkish language, but few of them understand it correctly. Their prejudices

against Christianity are very violent, of course they hate the Russians.—The Cabardians live to the eastward of us. They pretend to have come from Egypt to Constantinople, from Constantinople to the Crimea, and from the Crimea to this place. The tyranny of the Moslems, they say, was the cause of their peregrinations. They have now embraced the religion of their oppressors, and are likewise violent enemies to the Russians. They occupy an extensive tract of country; but it is thinly inhabited. They are almost all thieves and robbers. Their priests teach them, as we have often been informed by them—

selves, that it is no crime to steal from the Russians. Most of their chiefs are robbers, and employ the most fearless of the people under them to commit depredations, and carry away the property of their neighbours. The number of Russians whom they murder from time to time, might soon form a people much more numerous than themselves. It is not yet a century since they professed to be Christians; and, had proper methods been taken to preserve the Christian religion among them, or to give them a more perfect knowledge of it, they might have been a more useful people than the Tartars. At present, however, their priests oblige them to swear that they will not practise such arts as have been found a source of wealth in all civilized countries, merely from their hatred against the Russians. The Kumuk Tartars dwell about the Terek, and inhabit the country that lies to the eastward of the Cabardian country. They are an unmanageable, troublesome people, as we have often been informed. The Shegums, the Kulams, and the Balkas live in the mountains at no great distance from us. They speak the Tartar language, and have been converted at lately to the Mohammedan religion. Their new religion is confessed by the Moslems themselves to have made their morals no better; yet they are allowed to be a harmless people compared with the Cabardians. They are not supposed to amount to more than 1300 families. The Carachei are also a small people, who live near them. They are likewise peaceable, and have been but lately converted to the Mohammedan religion. These people live to the south-westward from us. The Cuban, Carajaw, Kubatei, and the Tughan tribes are said to be Christians, and to live within three days journey of us. They are likewise said to be inoffensive people. They lie to the south-westward from us, and are thought to consist of about 1600 families. They speak all one language, as we have been informed. In nearly the same direction, about 5 or 6 days journey from us, dwell the Imza, or Sonna, a people concerning whom you may find many conjectures in our geographies. It seems doubtful whether they retain any distinct knowledge of the Christian religion or no; but it seems pretty certain that they have not embraced the Mohammedan. Beyond the Sonna country, in a north-west direction, a large tract of country is inhabited by Abazas, who are said to profess the Christian religion. We have heard that the people of Georgia have direct communication with the Sonna people, but we are not quite satisfied with regard to the truth of this report.

A few days ago, Mr. Smith, an American gentleman, whom we formerly mentioned, and who had travelled into Georgia, returned and spent a night with us.

He informed us that Prince Tsitsianou, and Count Poushkien, earnestly wished us to go and settle near Tiflis, and used many arguments to induce us to go. He wrote the following remarks, and left them with us: "On passing the Kabarda from Vloda Caucase to the entrance of the Defiles, the mountains on the left are inhabited by the Ingushes; they are idolaters, worshipping chiefly rocks and old trees. Next to them, on the mountains, at the entrance of the Defiles, on the left, are four villages of the Geracki, in number about 600 families; then follow, still on the left, the Kisti about 400 families; the Geracki and Kisti are the same people, and both without religion, following some ancient customs. On the right, after passing the great Kabarda, are the Ossittines and Tagaoussie, probably the same people; they were formerly under the influence of Georgia, and had some idea of Christianity; at present they are without any religion; their villages on the road are Balla, Laise, and Skim. Diolet Moursa is Prince of Balla, Mackmet is chief of Laise, and Mokim Kaitouke of Skim. To the north of Telaf are the Tughi, Kefsursi, Pehafi, supposed to have been originally Georgians; but separated from their countrymen during the incursions of the Persians and Turks; they are now no longer Christians, and have, in a great measure, become idolaters. At the foot of the Kosbak is the village of the prince of that name, an excellent friend to the traveller. The country on the banks of the Araghi deserve to be regarded, as the Garden of Eden; particularly that part which lies between Annarour and Zychet. The interesting colony of Count Poushkien is to be established at Lon, four days' march from Tiflis. The southern parts of Georgia is chiefly inhabited by Tartars."

The following remarks apply to most of the Mohammedans near us:

Many of the people in this country live in villages, which they frequently destroy, and remove to another situation, for the slightest reasons. Some of the villages are near a verst long.

The people are divided into three principal classes. The chiefs, who are called Beys in the Kabardian country, and Mirzas among the Tartars: The free people, whom the Kabardians call *Werks*, and the Tartars *Uzdens*; the slaves, who are particularly numerous in the Kabarda country. Besides these, there are different ranks, such as the Sultans of our village, who are sprung from Tartar Khans, and still bear that designation; and freed slaves; but their number is very small compared with the other classes.

The Beys and Mirzas have authority over all who are inferior to them in rank. The Kabardian Beys are rich, the property of some of them in sheep, mares, and slaves, amounting to 120,000 or

120,000 roubles. Many of the Tartar Mirzas, however, are scarcely able to buy wives for themselves; but the people pay particular respect to them. Some of the Kabarda free people are rich, yet they are always dependant upon the Beys. From this dependance, no degree of wealth can procure them exemption. The free people, however, often reduce themselves to downright slavery from various causes, as debt, and the crimes either of themselves or their relations. Proprietors of slaves cannot, according to their customs, separate the members of a family and sell them; but they can sell whole families together. Most orphans pass like current money from one hand to another. On this account, their distresses are inconceivable, particularly when they are dragged about in the winter season; for the cold is excessive in the Caucasian mountains. It sometimes happens, that they are bought out of pity, in order to keep them in their native country; but when they are likely to bring a good price to their masters, they are often carried more than 500 versts for sale. Indeed many of them pass by the way of the Crim to Constantinople; and we have been told, that many Turkish governors have been Kabarda slaves. Although it be deemed unlawful to separate and sell the members of a family, yet, their proprietors often bring charges against a father, which makes him glad to allow some of his children to be sold, that he may save himself and the rest. One of our boys was dragged away from his parents in this cruel manner. When no reconciliation takes place, however, between the father of a family and his master, he, his wife, and his children, are separated, and sold to any who will give most for them, provided the purchasers be Mohammedans: for the Kabardians and Tartars deem it unlawful to sell slaves to any who do not believe Mohammed to be the prophet of God. They will scarcely sell them to the Russians for two prices. Notwithstanding all these hardships, however, many Kabarda slaves are possessed of a good deal of property, of which their masters seldom venture to dispossess them by force. Many slaves are possessed of slaves; yet there is scarcely an instance of a slave being possessed of so much property, that he would not give it for the freedom of himself and his family.

All priests are judges, if they have a sufficient knowledge of the Mohammedan law. In their decisions they are guided by the Koran, and the customs of their country, which are not supposed to be contrary to it. The Circassian priests are, in general, very ignorant.

Females belong to all the several classes as well as the males; but the class of Mirzas, Beys, and Sultans intermarry, though they seldom intermarry with Uzdens. Uzdens seldom take slave girls, although,

according to the Koran, there is no impropriety in their doing so. All women are bought and sold, whatever be their condition. Sometimes the father agrees to fit out his daughter according to the sum to be given for her. No such thing as freedom is enjoyed by the women. Some who are rich purchase four wives, besides the slave girls, whom they keep for concubines; yet few of them have this number of free wives; but divorces are exceedingly frequent, and a ground of much contention and quarrelling. Almost every wife gets a drubbing from her husband, when he happens to be offended with her. This is indeed authorized by the Koran, or rather commanded, when wives are not obedient. (p. 350—355.)

The three most numerous nations are the Tartars, the Kabardians, and the Abazas, who are evidently distinguished by several characteristic features.

Some difference is likewise to be observed among the Tartars, Kabardians, and Abazas, with regard to the qualities of their minds. The ideas of all Mohammedans are sadly perverted by their absurd and wicked religion, but the Tartars talk rationally concerning the common affairs of life. They are tolerably quick in apprehension, and converse much in proverbs and parables. They argue with great clearness and sagacity about every thing but their religion, in which they are singularly bigotted. They are more learned than their Mohammedan neighbours, which both tends to improve their judgments, and to make them vain. It is not rare to hear them calling the Kabardians and Abazas, infidels, on account of their ignorance. The Kabardians often talk exceeding stupidly. They are ever jealous of all with whom they converse, and their jealousy frequently leads them into blunders which makes their senselessness the more conspicuous. Their chiefs are proud, insolent, and oppressive; and the people live in great terror of them. Many of the Kabardians are fond of conversing about religion, and talk on this subject still more senselessly than the Tartars. They are bigotted, and even furious in defence of their faith. The Abazas are often said to be a very troublesome and unmanageable people in the mountains; but here they appear to be as inoffensive as any of their neighbours, if not more so. They have had fewer advantages with regard to learning than the Tartars, and are of course very ignorant. They seem less violent than either the Tartars or Kabardians in religious matters. Both they and the Kabardians are more generous, in the way of entertaining strangers, than the Tartars; but they are all greedy, and inclined to beg. When they wish for a thing of small value, they say, that it would be as much in their estimation as an horse would be; and when they wish for something which is

more precious, they say they would value it as much as they would do a slave.

The way of living is pretty much the same among Tartars, Kabardians, and Abazas. The Tartars were wont to dwell in tents, as is well known; perhaps the greater part of them do so to this day; but near this place they have learned from the Circassians to live in villages.

Although many of the villages of the Tartars and Circassians are large, some of them containing perhaps above 5000 souls; yet they are built upon no regular plan. Each man who is able to form a Koorun, meaning the space occupied by each free man, his slaves, and dependants, builds upon the spot that pleases him best. Their plan of building is to drive posts into the ground, and wattle them. Some of the roofs are covered with reeds, some with hay, some with clay, and others with black earth. The walls are plastered with

clay, mixed with the dung of black cattle. Few of the Tartar and Circassian houses are more than ten or twelve feet wide; but they make them as long as they please, and divide them into different apartments. They have no glass windows. A small hole, little more than 12 or 14 inches each way, serves to let in the light.

Almost in every house there is an apartment for the women, provided they have not a distinct house of their own. Very often men and women sit together; but strangers are seldom allowed to enter till the women have time to retire into a separate apartment. At least it would be accounted rude, should any one enter a house without giving proper warning. They seldom retire, however, on account of those with whom they are familiarly acquainted. People of property build distinct houses for strangers. Such houses, however, are often in bad repair.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

On the 27th of December the French Legislative body opened its sittings. After the members had sworn "obedience to the constitutions of the empire, and fidelity to the Emperor," the Emperor, who was present, made a speech to them, in which he stated that he had come to preside among them in order to impress on their labours the most august character; that they had all one object in view, the interests of France; that the throne, which he had ascended by the will of God and of the people, was only valuable to him as it defended these; that the weakness of the supreme power being the most dreadful calamity that can befall a people, he had been desirous of removing it; that he had been so fortunate as to consolidate the power of France both by victories and by treaties, to rescue her from civil discord, and to pave the way for reforming morals and religion; and that he hoped he should transmit to posterity "a memory which should ever serve, either as an example or reproach to his successors." His ministers, he said, should lay before them the necessary papers. He was satisfied with the prosperous state of the finances, and extensive as were his warlike preparations, he should demand no new sacrifice from his people. Happy should he be did peace prevail over the world: but the principles of Britain and her conduct to Spain shewed what were the hindrances. He did not wish to enlarge the bounds of France, but to preserve them. He did not wish for

too much influence in Europe, but what he had should not decline. In short, the dearest interests of the nation were the constant objects of his solicitude.

M. Champagné then laid before the Legislative Body an exposition of the state of France. He first entered at great length on a view of its internal state, dwelt on the necessity of the throne being hereditary, the circumstances of the coronation, and the pious demeanour of Bonaparte. He mentioned the criminal code as a subject of discussion; stated that schools of legislation were about to be established, that the improvement of roads had been carrying on, that agriculture and manufactures were more flourishing, that trade was more active, and that religion had resumed her sway. He then adverted to the external relations of France, "French courage, seconded by Spanish loyalty, preserves St. Domingo to us." Martinique braves the menaces of the enemy. Guadaloupe is enriched by the spoils of British commerce; Guyana continues to prosper. The Mauritius will be the depot of the riches of Asia. London would have been in despair if weakness had not defeated a most skilfully concerted plan. Our armies are ever worthy of their reputation. They learn to subdue the element which separates them from the object of their resentment. Our fleets, while those of the enemy are decaying, are learning to contend with them. Since the war, we have gained Hanover, and are more than ever in a condition to aim decisive blows at our enemies." The conduct of Britain

towards Spain is then noticed. The Emperor of Austria is represented as devoted to the arts of peace. The Italian Republic, it is intimated, is about to undergo some important change, in order to assimilate her more to France, and to insure her independence. Helvetia is stated to enjoy in peace the benefits of French alliance, and Batavia still to groan under an Oligarchic government, which it is insinuated must be changed. Prussia, on all occasions, has shewn herself the friend of France. The members of the Germanic body continue attached to her. Denmark pursues a wise conduct. A hope is expressed that Russia will return to better councils. Turkey wavers, it is said, in her policy, and her fall may thereby be accelerated. Whatever may be the movements of England, the destinies of France, it is added, are fixed. When England shall know that she must lose in a war without an object; when she shall be convinced that France will never accept any other terms than those of Amiens, and will never allow her to break treaties at pleasure by appropriating Malta to herself; then England will have obtained pacific sentiments. "Envy and hatred lasts but a time."

If the accuracy of this exposition, in all its parts, is to be judged of by what appears in some instances where we have the means of ascertaining the truth, very little credit is due to the statements which it contains. Could any stronger proof have been given of the slavery of the French press than Bonaparte's daring to assert, that French commerce was in a state of activity, and that St. Domingo was preserved to France? He must know that all the sources of information are completely in his power before he could have ventured to utter such gross falsehoods.

France has concluded a convention with the Ligurian Republic, in which the former has engaged either to procure for the latter peace with the Barbary States, or to furnish the Ligurian ships with French flags; and the latter has agreed to furnish the former with 6000 seamen, and places likewise, at the disposal of France, the harbour of Genoa with the arsenal, as also the galley harbours, and the dockyard, engaging, at its own expence, to enlarge the dockyard, so as to contain ten ships of the line which are intended to be built for France. A new built ship of the line, a frigate, and two corvettes, already finished, are made over to France.

SPAIN.

An open rupture between Great Britain and this country has, at length, taken place; and the public, being in possession of the manifestoes which have been issued by the respective governments on the occasion, have it in their power to form an

opinion of the justice and propriety of the war. The substance of these manifestoes we shall state in a subsequent page. The Spanish Government has entrusted the conduct of the war to the Prince of Peace; and he too has issued his manifesto which he calls an address to the Spanish nation, and which is intended to excite them to privateering and other acts of aggression. This paper is marked with that acrimony, inflation, violence, and falsehood, which characterize the state papers of France; but it will probably answer the purpose of causing a great sensation throughout Spain. It states, among other things, that the Spanish seamen, who were taken prisoners "are deprived of the light of heaven in the dungeons of your enemies," and that the soldiers detained on their way to Minorca are carried "to a remote island, where they will either perish with hunger, or be forced to unite with the ranks of the detested foe." The Spaniards are told in this paper to consider contraband commerce as the highest crime of which they can be guilty, and to impress a horror of it on all around them, that every port being shut against England, "the insupportable arrogance of these islanders may be humbled; they may be lost amid the chaos of their own ruins, and Spanish vengeance may be complete."

Warlike preparations are said to proceed with great activity, and several corps to be already on their march to Gibraltar. To encourage privateering, the king not only permits the bringing of English prizes into his ports without any imposition, but furnishes arms and ammunition to the privateers.

In the mean time the pressure of famine is severely felt, and disease is said still to continue its ravages in some parts of Spain. It is impossible not to feel for the situation of that unhappy country, and anxiously to wish that some means could have been found to detach her from the interests of France.

At GIBRALTAR the fever had not disappeared so late as the 6th of December. Its violence, however, seems to have greatly abated; but whether this arises from its having now fewer objects of attack, or from any diminution of its malignity, is uncertain.

AMERICA.

Thomas Jefferson, Esq. and George Clinton, Esq. late governor of New York, have been elected to the Presidency and Vice-Presidency of the United States by a large majority.

The American Government has lately introduced into Congress, a bill for "restraining the merchants of that country from arming their vessels and forcing a trade to St. Domingo," in consequence they say of "that island being in rebellion against the mother country." But how well

may the arguments employed by themselves on a former occasion, be retorted on them now?—"France had declared the freedom of the blacks, that freedom is attempted to be withheld, the civil compact is destroyed, the parties are at war, and the blacks being masters of the island, the rights of war must be supposed to exist. Till subdued they are no more a province of France than any county of England." This measure can be considered in no other light, than as evincing a strong disposition on the part of the American Government to court the friendship of Bonaparte at the expence of every principle of right, and the most obvious laws of commerce. It is a singular circumstance that the supporters of this measure should be almost exclusively of the democratic party. It is likely, however, as we are happy to learn, to meet with strong opposition from the mercantile body, who exclaim against it as fraught with injustice, and unauthorized by any principle of national law: and several questions which have arisen respecting particular clauses of the bill having been negatived by a majority of two, we are not without hopes, that it may be thrown out. In the mean time a great number of merchantmen are arming in the American ports, that they may avail themselves of the interval which is still left to them.

A dreadful fire broke out at New York on the 18th of December, which continued to rage for between 20 and 30 hours. The value of the property destroyed is said to amount to one million of dollars.

A bill has passed the legislature of Georgia, for more effectually preventing the importation of slaves; and the legislature of South Carolina also intends to remove the suspension of the prohibition of the slave trade in that State. There will then be no State in the Union into which the introduction of slaves is not prohibited: the slave trade for the supply of foreign nations is also interdicted under the heaviest penalties. In nine of the States, even the condition of slavery is either wholly abolished, or confined to the present generation: and in all of them the state of the slaves is greatly meliorated, and pains are taken to afford them a knowledge of letters, as well as the means of moral and religious culture. Even the blacks themselves make great exertions to promote the religious, moral, and literary improvement of each other. The driving method of forcing labour is little, if at all, employed, even in the southern states, and the labour of the slaves is mostly performed like that of the whites engaged in similar employments: also they are better fed, better clothed, and more moderately worked than formerly. In the State of Virginia, from which not less than eight or ten thousand slaves are annually removed to other parts of the continent, an increase of 54351 was nevertheless found to have taken place between the census of 1790 and 1800. This

increase is attributed by all intelligent Americans, to the more lenient treatment of the slaves. Could a more striking proof be adduced of the inhumanity of our West Indian system, than the comparison which this statement furnishes us with the means of making?

ST. DOMINGO.

The town of Santo Domingo, the only place in the Island which remained in the hands of the French, is said to have been evacuated, and the garrison to have surrendered to the British blockading squadron; so that not one inch of ground, notwithstanding the imperial gasconade, is there preserved to France.

The Emperor of Hayti, an Emperor at least as lawfully constituted as that of France, has declared war against Spain, and is busily employed in fitting out privateers to cruize against that power. He will probably also attempt the revolutionizing of Cuba, an attempt which might have been attended with very great difficulty, had it not been for the immense importations of Africans into that island during the last fifteen years. This will facilitate his project, and lead to an extension of the Negro dominion in the West Indies, which will then embrace more than half the circumference of one of our most valuable colonies. When will our legislators, but especially our planters, become alive to the dreadful perils of continuing the importation of slaves?

The following decree has been issued by his Imperial Majesty, a decree which serves to rescue him at least in part from the imputation of barbarism, as it shews him anxious for the health and morals of his subjects.

"Jaques, Emperor of Hayti, directs the following Ordinance to be carried into effect throughout his dominions:

"All vessels, to whatever nation belonging, that shall introduce spirituous liquors into this island, shall be liable to pay a duty of two dollars per gallon, on the liquor thus imported.

"By the Emperor, "DESSALINES."
"Boisrand Tonnerre."

We have taken some pains to procure information respecting the internal state of St. Domingo by means of American Ship-Masters and Supercargoes, who have lately visited it. The following statement is the result of our enquiries, and we believe it to be accurate. A great degree of tranquillity reigns among the black inhabitants, though there have occurred occasional instances of insubordination, as well as occasional symptoms of jealousy of the mulattoes, who are very useful in consequence of their superior education. A strong desire appears to cultivate coffee, and all who have visited the island concur in stating it as an unquestionable fact, that the population is decidedly on the increase.

Industry is enjoined on all by the government, and where indolence prevails it is punished severely. The whole quantity of coffee shipped from all the ports of the island during the last year is estimated at forty millions of pounds, which are worth not less than two millions of pounds sterling.

It appears also that considerable attention has been paid to the subject of education, and schools have been attempted in different parts of the island. Yet these are the men, whose claim even to humanity many among us refuse to admit; and who in our islands are degraded below the brutes that perish!

BRITISH WEST INDIES.

The pestilential fever, which has already proved so destructive, still rages in many of our islands, and has proved particularly fatal to our soldiers and seamen. Whole crews of the latter are said to have been swept off by it. What a price are we forced to pay for the maintenance of that system of blood which is established in our colonies! Can we regard these losses in any other light than that of just retribution? And may we not expect that "they who being often reprov'd continue to harden their necks, suddenly shall be destroyed, and that without remedy?" Prov. xxix. 1.

GREAT BRITAIN.

REFLECTIONS ON THE STATE OF PARTIES.

THE meeting of the Imperial Parliament, and the state of parties at the period of its being called together, naturally excited our attention as Englishmen, and will justify a few brief and dispassionate observations from the Christian Observer. Mr. Addington, the Prime Minister whom Mr. Pitt so recently displaced, has been called up to the House of Lords by the title of Viscount Sidmouth, and has been also made Lord President of the Council. He therefore is again one of those persons by whose judgment the general measures of state are regulated, although he is not charged with the duties of any particular department. A reconciliation between him and Mr. Pitt, in their characters both of public and private men, is supposed to have taken place through the particular interference of his Majesty; and although the friends of Mr. Addington are not as yet included in any political arrangement, a material accession of strength is gained by the administration. Lord Harrowby, on account of health, has resigned the office of Secretary of State for the foreign department, and has been succeeded by Mr. Pitt's friend, the Earl of Mulgrave.

The opposition party may naturally be expected to censure this new coalition; and it unquestionably appears in no small degree inconsistent, first to displace the leading member of administration, and after the lapse only of a few months to act in concert with him. Perhaps, however, it was to be foreseen that some new junction would take place, and the union which has happened was at least as natural as any other which could be expected. Four parties have lately subsisted in Parliament; that of Mr. Pitt, that of Mr. Addington, that of Mr. Fox, and that of Lord Grenville and Mr. Windham. The two last of these have for some time clearly coalesced, and have acted against the administration. If to all the members of this respectable opposition,

Mr. Addington and his friends had even occasionally been added, the Government perhaps could not long have supported itself, or at least its character for stability, on which undoubtedly much of its real strength and efficiency depend, must have been impaired. It was therefore natural that Mr. Pitt, who certainly has been less hostile to Mr. Addington than the leaders of either of the two other parties, should endeavour to provide against the effects of an attack from a too great host of adversaries, by so far acknowledging the merit of the person whom he had displaced as to admit of his sitting at the same council board, while himself however should retain the situation of Prime Minister.

We freely own that, wishing to see the character of our public men exalted as much as possible in the eyes of the people, we regret the ground which is given by this union for charging them with inconsistency. But we at the same time regret those other inconsistencies and untoward circumstances which have led to it. We are indeed disposed to refer to a general defect in our political, or rather in our moral principles, both these, and many other evils.

A person who should judge of our constitution by that excellent theory which he may sometimes see described in books, might imagine, that whenever the people of this country met to exercise their suffrage, they would elect, without passion or tumult, without favour or affection, without partiality or prejudice, the men most qualified for the arduous work of legislation; and that when the Parliament assembled, the representatives, thus chosen, would decide on every measure offered to their consideration, on the plain and simple principle of its own intrinsic merit.

But according to the practice of those who administer the constitution, in itself perhaps the most perfect which has ever been devised, the men who propose, much more than the measures proposed, form the

leading consideration, in almost every parliamentary question; as is plain from the uniformity with which certain classes of men are seen to vote together in a great diversity of cases.

We do not say that this mode of viewing subjects is in every case to be condemned. There are indeed some parliamentary questions which all reflecting men will acknowledge to turn, in part at least, on the opinion entertained of the administration. The practice however of determining to vote according to the influence which that vote will have on the credit of particular men is one which, in its present extent, seems not very consistent either with scrupulous integrity, or with the pretensions which are so currently made to parliamentary independence.

We would by no means be understood to charge all those who attach themselves to a party with mercenary ends; nor are we disposed to join in the cry so common among visionary as well as among disloyal and designing men, of the *peculiar* corruption of Parliament. We doubt not that many persons almost uniformly persuade themselves that the measures which they so systematically approve are good. We believe that with some an idea, which is certainly pushed too far, of the importance of acting in concert; with others, a certain facility of disposition; with others, the feelings of personal friendship, have the chief operation: and that by some the system of combining on one side is thought justifiable, on the ground of the combination existing on the other.

We think, however, that at certain seasons and particularly perhaps at the present moment, some of the inconveniences of acting on the principle of fidelity to a party become very apparent. A long established administration was lately changed, to which succeeded another of short duration, and then an attempt was made to form a ministry which should include some leading characters, hitherto the most hostile to each other. But how in this case were the old differences so publicly proclaimed, and so long and so vehemently asserted, to have been adjusted: differences, let it be remembered, on subjects which were by no means laid asleep? Certainly not without some appearance of inconsistency, and some diminution of the credit of one or both parties. His Majesty having been pleased to disapprove of the introduction of Mr. Fox, Mr. Pitt assumed the reins of Government. The old habit of systematic opposition soon reappeared, and the discordancy of the materials of the new body now united in hostility was very striking. It was a union of some who had most eagerly cried out for war, with those who had been the most uniformly bent on peace; of some who had contended the most for our interference, at almost all hazards, in maintaining a balance of power in Europe, with

those who had been the most averse to continental confederacies, and had been ever ready to enter into separate negotiation. This combined body, it is true, may now be supposed to soften down its differences, with the view of acting in sufficient concert. Either it may meet in some middle point, or the one part of it may discover some new circumstances which may seem to warrant a departure from old opinions. But can there be a perfect character for consistency maintained in such a body, supposing it to proceed on the plan of systematic opposition? On the other hand, Government is also exposed to some danger of suffering in its reputation for consistency, by that recent junction which it has thought to be necessary for augmenting its parliamentary strength. The evil to which we have here adverted, appears to us to arise, as we have already remarked, in a great degree, from the practice of voting in parties. When this practice has long subsisted, the loss even of any one measure of administration is considered as an indication that the confidence of Parliament is about to be totally withdrawn from it. Even independent men are too apt, under such circumstances, to strain a point rather than endanger an administration; and thus the habit of voting in parties perpetuates itself.

We repeat, that we do not wish to pass an indiscriminate censure on all who indulge this party-spirit. We believe that many men infer, from those occasional appearances of inconsistency which it involves, a much greater want of principle in members of Parliament, when compared with the people at large, than really exists. They forget, too, that it is frequently owing to the almost universal laxity of our moral and political principles, that statesmen are placed under such strong temptations to swerve from the line of strict rectitude, and to yield to what they consider as the imperious power of circumstances; and that the people, as well as the whole Parliament, may deserve a chief part of that blame which is cast by some on the leaders of a party, and by others on the existing Government. Thus much we have, however, no hesitation in saying, that we are firmly persuaded, that a regard to what some may consider as a too exact and inconvenient morality, if all the remote consequences are estimated, will prove in this, as in every other case, the true line of political expediency. Whatever a shortsighted policy may suggest, the Christian will feel that the interests of the nation can never be substantially promoted by means which are offensive to Him in whose hands is the fate of Empires.

PARLIAMENTARY PROCEEDINGS.

On the 15th inst. his Majesty came to the House of Lords, and opened the Parlia-

ment. The following is the substance of his speech on that occasion. He said, that the enemy had continued their preparations with incessant activity, but had not carried their menaces into effect; the state of our force of all descriptions, and the zeal and ardour of the people having been such as to deter them from so desperate an enterprise, and to remove every apprehension of the consequence of their most powerful efforts, provided we do not forget that our security has arisen from the resolution with which we have met the danger, and can only be preserved by perseverance and activity: That the conduct of Spain, evidently under the control of France, had compelled him to take measures to guard against hostility; that he had endeavoured, while possible, to avoid a rupture, but that being refused all satisfactory explanation, his Minister had quitted Madrid, and Spain had since declared war; that his manifesto, together with papers explaining the course of the discussions with Spain, would be laid before them, and would shew that his forbearance had been carried to its utmost extent; that, therefore, while he lamented the situation of Spain, he relied with confidence on their vigorous support in the contest: That the general conduct of the French Government had been marked by the utmost outrage, by a wanton defiance of neutral rights, of the privileges of ambassadors, and of the law of nations: That, notwithstanding these transactions, so repugnant to moderation and justice, he had received a pacific overture from the French Government, in answer to which he had expressed his sincere desire for peace on such grounds as might be consistent with the safety and interests of his dominions; objects so closely connected with the general security of Europe, that he had not thought it right to enter into more particular explanation without previously communicating with friendly continental powers, and especially with the Emperor of Russia, who had given proof of the warm interest which he took in the safety of Europe: That he regretted the necessity of imposing additional burthens on the people, but their safety and happiness depended on their exertions; and that he hoped, in raising supplies, care would be taken to support public credit, by restraining the increase of the national debt as much as possible: Finally, that it was a peculiar satisfaction to him to observe the internal wealth and prosperity of the country; and that he was sure it would be their great object to improve these advantages, while they took such measures, as by enabling him to prosecute the war with vigour, might afford the best prospect of bringing it to a safe and honourable termination.

The addresses of both Houses of Parliament were, as usual, mere echoes to the speech; and they gave rise, contrary to the general expectation, to no debate. In

the House of Lords, Lord *Hawkesbury* stated, that that part of our force which was applicable to general service, had considerably increased since the prorogation of Parliament; and, with respect to the war with Spain, he observed, that an explanation had been demanded of that government, and a day fixed for its final answer; but that that explanation having been refused, an intimation was given of our resolution to detain their ships, and our minister had applied for his passports, and had actually taken his departure before the news of the capture of their ships had reached Spain. Lord *Grenville* congratulated the House on the reception which Government had given to the French overture. He thought it such as became them. As to the Spanish war, he was of opinion that a very unfavourable impression had been made on the public mind by the mode in which it had begun; and as this impression was felt not only at home but abroad, it was essential to the British character that it should be removed, and facts only could remove it. The Duke of *Norfolk* found fault with the King's Speech, as did Mr. *For* in the House of Commons, because it took no notice of the claims of the Catholics in Ireland; and they both intimated an intention, if ministers did not anticipate it, of making those claims the subject of parliamentary discussion.

Mr. *For* seemed to differ materially from Lord *Grenville* with respect to the answer given to the French overture, and he thought that it was wholly unnecessary to delay negotiation with a view to our continental allies. Mr. *Pitt* vindicated this course of proceeding. In reply to what had been said on the subject of Ireland, he observed that four years had elapsed since the Union, during which time the measures spoken of by Mr. *For* had not once been brought into discussion by him. What was there peculiarly favourable in the present moment that rendered ministers so culpable in having omitted to bring them forward? With respect to his Defence Bill, though it had not been so productive as could have been wished, he saw no reason to alter his opinion of its principle, or to think that it ought to be relinquished. He was ready, he added, to shew that we had now a regular disposable force, far more considerable than gentlemen seemed aware of; a force, however, which ought to be augmented. Mr. *Pitt* expressed himself firmly convinced that, when the whole of the late transactions with Spain were explained, the detention of the frigates would not appear, in the smallest degree, to have violated the strictest rules of moderation and justice.

SPANISH WAR.

The documents necessary for forming a judgment on this subject are now before the public. The Spanish Manifesto begins

with stating, that it was difficult for Spain, connected as she was with France, to avoid finally taking part with that country, but that the King had chosen to furnish subsidies in preference to the troops and ships with which he was bound to assist France; declaring his intention, at the same time, of maintaining a strict neutrality. England, however, it is said, sought the most frivolous pretences for aggression, magnifying armaments which had no existence, and affirming that the pecuniary succours given to France made Spain a party in the war. To satisfy her, the cessation of every armament, as well as a prohibition of the sale of English prizes brought into Spanish ports, was ordered. But, notwithstanding these concessions, the English Minister quitted Madrid with eagerness, and without explanation. These circumstances sufficiently shew the bad faith of England, even if it had not been manifested by her subsequent conduct to the attack of four Spanish frigates, and the seizure of Spanish vessels in all parts of the world, at the moment when she was exacting conditions of peace, and when the vessels of England were secure in Spanish harbours. The English Cabinet still wished to negotiate with Spain for securities; alleging, that if these were obtained, the captured vessels would be restored. But what securities could Spain give in such a case consistent with her dignity? War is therefore declared, and the subjects of Spain are called on to use every exertion in annoying the enemy.

The manifesto published by our court is, as may be supposed, of a very opposite complexion. By the treaty of St. Ildefonso, Spain was bound eventually to place her whole force at the disposal of France. Unless Spain renounced this treaty, or gave assurances that she would not perform its obligations, she could not be regarded as a neutral power. His Majesty however forbore, in consequence of assurances of neutrality, to insist on this renunciation. But when Spain agreed to pay to France a monthly subsidy in lieu of other aid, our minister remonstrated, declaring, that a perseverance in this measure would be considered as a cause of war. He required at the same time that no French troops should be allowed to enter Spain, that no armaments should proceed in the Spanish ports, and that our ships of war should have the same treatment there as those of France, and signified that a non-compliance with these conditions would be followed by hostilities. Assurances to that effect were obtained, and there appeared no reason to distrust them till July last, when information was received of French soldiers and sailors having arrived through Spain at Ferrol, and of orders having been issued for arming ships in some of the Spanish ports. Notwithstanding this direct breach of neutrality, his Majesty still adhered to

his system of forbearance; and instead of commencing hostilities as he had a right to do, he made representations to the Spanish court, which however were followed by no redress, or satisfactory explanation. These circumstances, joined to the consideration that if the arming of the Spanish ships in Ferrol should proceed so far as to admit of their joining the French ships blocked up there they would then be superior in force to the blockading squadron, required immediate measures of precaution. One of the most important of these was to intercept the treasures expected from America, it being probable that Spain only waited their safe arrival to act more decidedly against us. Notice of our intention was given to the Spanish government, and the orders issued to the naval commanders on this subject were remarkable for their forbearance and moderation: and although it is a subject of great regret that so many valuable lives should have been lost in carrying those orders into execution, yet that unhappy circumstance, in no way, affects the merits of the case. The Spanish declaration itself furnishes proof of the necessity of the measures which have been pursued: and indeed the rupture had actually taken place, by the departure of our minister from Madrid, some time before the capture of the Spanish frigates were known there: so that the war would have equally occurred had that capture never taken place. The declaration closes with an appeal to Europe to acknowledge his Majesty's moderation. He regrets the necessity which has led to hostilities, and wishes that he could again discover in Spain a reviving sense of her ancient dignity, and of the honourable propensities of better times. His Majesty will in that case eagerly embrace the first prospect of peace with a nation connected with Britain by so many ties, and which he has ever been disposed to regard with sentiments of consideration and esteem.

A variety of letters and papers accompany this declaration, but we have not as yet been able to compare them with the allegations of Government.

NAVAL INTELLIGENCE.

Some valuable prizes have been made from the Spaniards during this month; one of them, a frigate, is said to be worth half a million sterling.

A large French privateer, the *Napoleon*, which had proved very destructive to our trade in the West Indies, with five others, has been captured.

In an attack lately made on a French privateer lying in the road of Dieppe, the two lieutenants who commanded the boats, and 21 men, were killed and wounded, and ten men were missing. It does not appear, that in general, the advantage to be gained by such desperate adventures is adequate to the risk of failure, and the loss of life, which they involve.

During the whole of this month, such severe gales of wind have prevailed as greatly to endanger our shipping. No less than three men of war have been on shore, two of which are lost; the other has been got off.

DOMESTIC INTELLIGENCE.

The reception of a public overture from France, which by the King's speech is rendered no longer doubtful, had the effect of raising the funds considerably. Three per cent. consols now fluctuate between 60 and 61. The particular nature of Bonaparte's proposition has not transpired; but the manner of its communication, by an *enseigne de vaisseau*, together with the circumstance of its being made just as parliament was about to open, seems more to indicate a wish to gain credit in France for his moderation, and to embarrass our councils and divide parliament, than any sincere desire of peace. The answer returned by our government implies a willingness to treat in conjunction with other powers; alluding probably to Russia, Austria, and Sweden; and couriers are said to be dispatched to these courts. We have very little expectation that these transactions will issue in peace. Government is proceeding in the mean time with its warlike preparations. A great expedition is now said to be fitting out for foreign service. The canal from Shorncliffe to Rye, through Romney Marsh, is executing with great activity; in addition to which line of defence, martello towers are to be constructed at the edge of the sea. Eighty-seven of these towers are said to be contracted for between Hythe and Beachyhead.

The appointment of Marquis Cornwallis to the governor-generalship of India, has excited general surprise and satisfaction. Marquis Wellesley is said to be on his return, and Sir George Barlow occupies the station of governor general till the arrival of Marquis Cornwallis. The very aspect of our Indian Empire is now formidable; formidable, we mean, to ourselves: and we cannot but rejoice, that a nobleman of such acknowledged wisdom and moderation has been induced, at the close of his useful and laborious life, to undertake the management of its complicated and delicate relations.

Major-general Beckwith is appointed governor of St. Vincent and its dependencies.

The Earl of Buckinghamshire, late Lord Hobart, is appointed chancellor of the duchy of Lancaster.

The much contested election of a minister for the parish of St. James Clerkenwell, has been decided by the Lord Chancellor in favour of the Rev. H. Foster, A. M.

The number of christenings in London, Westminster, and the out parishes of

Middlesex and Surry during the last year amounts to 21,183; of burials to 17,037.

IRELAND.

It is said that the Catholics have agreed to apply to Parliament for an entire repeal of the Popery Laws, and that a petition is preparing, which will be submitted to a general meeting on the 3d of February.

FAST DAY.

We are unwilling to close this number of our work without adverting to the day of national fasting and humiliation, which his Majesty has been pleased to appoint, and expressing the solicitude which we feel that this authoritative call to penitence and prayer may be universally and devoutly obeyed. All who have any regard to the honour of God, or the interests of their country, will derive pleasure from that open and distinct acknowledgment of the power and providence of God which the appointment of such a day implies: but yet, in the eyes of such persons, that appointment will be chiefly valued with a view to its proper effects—national humiliation, repentance, and reformation. Judging however, by the past, our hopes of a beneficial result from the approaching solemnity are not very sanguine. We cannot help even indulging a fear, lest the fasts which we have professed to keep should swell the amount of our sins, and serve to fill up the measure of our national guilt. It is admitted on all hands, that our offences, both as a nation, and as individuals, are highly aggravated. But how few are there who seem to feel the awful import of this acknowledgment! Some there doubtless are, who mourn over those abominations which pollute our land and provoke the Majesty of heaven, and who cease not to intercede with God in behalf of their country, that he would yet suspend the execution of his vindictory purposes, and prolong the season of repentance and mercy. But that the number of such persons is comparatively very small, requires no formal proof. War, pestilence, and famine, those terrible messengers of wrath, are at this very moment desolating many parts of the earth, and are even menacing our own shores. Have these had any effect in rousing us to reflection, or reclaiming us to penitence? The overflowing scourge, it is true, has not yet visited us: but surely the goodness and clemency of God should have furnished additional motives to repentance. Have we then exemplified our gratitude for our singular exemption from those plagues which afflict other nations, by forsaking our sins; or have we even given glory to God as its author? And will not this disregard of his hand, and our impious reference of our safety to second causes merely, greatly aggravate our guilt and ultimate punishment?

What, then, has been the effect on our minds, (we would again emphatically urge the question,) of those severe afflictions which we have witnessed, and still are witnessing around us; of those merciful deliverances which we have experienced; and of the unexampled immunity which we enjoy at this moment? What, we would add, has been the effect of the fasts which we have professed to observe, and of the vows which we have pretended to make? Would it be too much to affirm, that no effect whatever appears to have been produced by them? Let then the particulars of our amendment be specified. Has a zeal for God and for his glory increased among us? Have we been more careful to keep the unity of the spirit in the bond of peace? Have we ceased openly to violate the Sabbath, and is profane swearing less frequent? Do our streets exhibit fewer temptations to profligacy, or is a better example in this respect given by the princes and nobles in the land*? Are we less disposed to forget God, or to seek "our peace and security in our own inventions†," than we were? Have we ceased to prefer commercial gain to honour, conscience, the claims of humanity, the obligations of justice, the commands of religion? Has the Slave Trade ceased to be the disgrace of Christian England, and the desolating scourge of Africa? Or have we lightened the chains which oppress her captive sons in our Trans-Atlantic possessions? Are not, then, the calls to repentance and reformation, which every west-

* See Jeremiah v. 5.

† Service for the Fast Day.

ern wind brings with it, sufficiently loud? Will neither the wasting pestilence, which, while it passes innoxious over the oppressed African, sweeps into one common grave the European oppressor, together with those brave soldiers and gallant seamen who are sent to prop his tottering dominion; nor the destructive hurricanes which have lately ravaged those shores; nor, above all, the growing power and resources, and the stern aspect of the new empire of Hayti: will none of these force from us some acknowledgment of retributive justice, and induce a momentary pause at least in our trade of blood, a partial mitigation at least of our cruel oppressions‡?

But our limits will not allow us to proceed. We have only to intreat our readers to bear on their minds the circumstances of their country, that they may the better improve the approaching solemnity. And may the Almighty pour out from on high, on all ranks and descriptions of men amongst us, a spirit of prayer and supplication, of humiliation and repentance: may he unite every hand and heart in labouring to diminish the load of our national iniquity; and remembering that national sins are but the aggregate of the sins of individuals, may each of us be mainly solicitous to repent of his own individual transgressions, and to accept of the mercy which God is pleased to offer to him in Christ Jesus.

‡ We request the reader to peruse the first seven verses of the 58th chapter of Isaiah, as affording a faint parallel to our conduct in the instance here alluded to.

OBITUARY.

On the 19th of June, 1804, died at Derby, his native place, aged thirty years, the Rev. ROBERT STRETTON, for some time curate of Burton-Pidsed in Holderness, and afterwards of Tutbury in Staffordshire. His health had been declining for the last three years in the most gradual way, and his friends continued to flatter themselves that his recovery was not altogether improbable. But a severe cold, caught by going to church on the Sunday before Easter, rapidly hastened his dissolution. He began to cough and expectorate large quantities of matter, and was soon reduced to a mere shadow; and though able, till the last week of his illness, to walk from room to room, he laboured under all the infirmities of age. With regard to the consequences of death, he appeared to have no fear—He felt, indeed, no extraordinary raptures; but his mind was peaceful and serene, calmly resting on the

grace and faithfulness of him, who has reconciled the world unto himself through the blood of his Son. From the weakness of his frame, he would at times seem to shrink, when he conversed about the conflict to be endured with the believer's last enemy. That God, however, who pitieth them that fear him, like as a father pitieth his children, was gracious to him in the dreaded moment of trial, and he expired without a struggle or a sigh.

During an illness unusually long, though unable for more than two years before his death to minister in the sanctuary, though called to leave behind him a beloved wife and five children, not a murmur was ever observed to escape him. What he lamented was, that he could not, on account of his bodily weakness, hold the same lively communion with God, which, for the preceding nine years, had been the delight of his soul. He would often warn a beloved

relative not to be discouraged by what she saw him pass through ; for he had no more to struggle with than was for his real good. All were not called to the same trials.—What was necessary to purge him from his corruptions, might not be necessary in all cases. “ God,” he would say, “ looked for fruit : we must bring forth fruit.” When any one observed how thin he was, he would reply, it was better to have a thriving soul, and he felt God perfecting his work there. He manifested the tenderest affection to all around him, and was fearful of giving any one the least trouble. The love of God was his constant theme ; gratitude and praise were ever on his lips.—In a word, so edifying were the last moments of this man of God, that a christian friend, who assisted in attending him, and to whom his labours of love had been signally useful during his residence at Tetbury, declared herself amply recompensed for her trouble by the opportunity afforded her of observing in him the power of real godliness, and hearing the devout expressions which fell from him. His unaffected humility made him afraid of every thing which might unduly exalt him ; and therefore he earnestly desired that he might be permitted to rest in obscurity, and that if a stone were laid upon his grave, nothing more might be mentioned respecting him than his name and age.

Perhaps, after what has been already said, the reader needs scarcely to be informed, that the life of Mr. Stretton had long been in union with the spirit which animated his dying hours. Many years before, he had sought relief of conscience in Christ crucified, and had long lived by the daily exercise of that faith which worketh by love. The writer of the present article has met with but few like him in his dread of sin, and his conscientious regard to every duty of his christian life. You could see nothing in him of the levity and conformity to the world, which unhappily characterize so many professors of the present day. He was grave, watchful, afraid to trifle with temptation. His time, his money, his talents, his influence, were devoted to the service of his God, and his conversation perpetually shewed that his affections were in Heaven.

May all who read this brief account of his character, look to the same blessed Redeemer for wisdom, pardon, and holiness ! And if this plain testimony should meet the eyes of any of those among whom he has laboured, may it excite them to pray that they may be followers of his faith, and obtain his crown of rejoicing in the presence of the Lord Jesus !

R.

DEATHS.

On Wednesday last, as the Earl of Rosslyn was sitting at dinner at his house in Berkshire, he was taken suddenly ill,

and laid his head back on his chair : Every possible assistance was immediately procured, but without effect. His Lordship expired at one o'clock yesterday morning, without having been able to speak a word from the time he was first seized.

Dec. 25. At Stratford Parsonage, Suffolk, the Rev. NARCISSUS CHARLES PROBY, Rector of Tuddenham St. Mary, in that county.

Dec. 26. At his Rectory House, Hanworth, the Rev. R. B. GABRIEL, D. D. late a Fellow of Worcester College, Oxford.

Dec. 30. The Rev. THOMAS MANTELL, Rector of Frensham, in Surry, aged forty-nine.

Dec. 31. At Reddish's Hotel, St. James's street, after a short illness, the Right Hon. Lord CARBERY, of Laxton-hall.

Lately, at Rochford, JOSEPH ROBINSON, a native of that place, who attained the age of one hundred and four years. His occupation was that of a husbandman, and within the last seven years he was capable of performing his daily labour. He took great delight in following the hounds, and to a very late period of his life joined in the chase with all the strength and vigour of youth.

Dec 31. In Portman-square, in the eighty-eighth year of his age, JOSHUA IREMONGER, Esq.

Jan. 1. At Nanteribba Hall, Montgomeryshire, the Right Hon. GEORGE DEVEREUX, Viscount Hereford. His Lordship was first Viscount of England and a Baronet.

Jan. 2. At Chichester, Mrs. CATHERINE FITZGERALD, lady of Capt. Fitzgerald, of the 39th infantry, now on his passage to join his regiment in India, and second daughter of the late Sir W. Ashburnham, Bishop of Chichester.

At Dublin, in his seventieth year, LUNNY FOOT, Esq. one of the Aldermen of that city.

Jan. 5. Sir JOHN GALLINI. He had eat a very hearty breakfast, and was preparing to take his morning's walk, when he fell suddenly off his chair, in his parlour, and immediately expired.

Jan. 8. At his seat in Sussex, the Right Hon. THOMAS PELHAM, Earl of Chichester, and Baron Pelham.

Rev. J. ALEXANDER, of Rickmansworth.

At Baldock, the Rev. CALEB HILL, M. A.

At Tresillian, in Cornwall, Rev. J. BENNET.

Rev. JAMES ELLY, Rector of Whitchurch, Oxon.

Rev. J. HARRISON, of Woodbridge, Suffolk, fifty years Rector of Fordley cum Middleton, and Vicar of Westleton in that county.

Lately, very suddenly, the Rev. JOHN BASSERT, of Braxholm, in Lincolnshire.

Jan. 14. At Fletton, in Huntingdonshire, Mrs. PECKARD, relict of the Rev. Dr. Peckard, formerly master of Magdalen College, and Rector of Fletton. She had returned from London the preceding day, apparently in good health.

Jan. 15. At his Palace, near Cork, the Hon. Dr. STOPFORD, Bishop of Cork and Ross.

Jan. 20. In Sloane-street, Chelsea, the Rev. WILLIAM LAPITER FRENCH.

Dec. 21. At Lauriston, Edinburgh, in his seventy-seventh year, Colonel JAMES RIDDELL, son of Sir Walter Riddell, and uncle to Sir John Buchanan Riddell.

Last week, at Pontefract, in the ninety-fourth year of his age, Colonel RAMEDEN.

Dec. 26. In the seventy-seventh year, DUTTON SEAMAN, Esq. of the Inner Temple.

Dec. 26. At Newland Park, the seat of Sir Edward Smith, Bart. aged eighty-two, MATTHEW DODSWORTH, Esq. of Crake Hall: he was in perfect health till a few hours before his death.

Same day, in Berner's-street, in his seventy-third year, WILLIAM WALKER, Esq.

Dec. 30. In Park-street, Grosvenor-square, in his eightieth year, General TOWNYN, Colonel of the 48th regiment of foot, and late Governor of the Province of East Florida.

Jan. 4. In Portland-place, Sir G. P.

TURNER, Bart. Member for Thirsk, in Yorkshire. He is succeeded in his estates and title, by his eldest son, Gregory Osborne.

Jan. 6. At his mother's house at Twickenham, the Hon. GEORGE AUGUSTUS WILLIAM CURZON, eldest son of the late Hon. Penn Asheton Curzon, and the Baroness Howe.

GEORGE ABEL, Esq.

In his seventy-first year, Sir CECIL WRAY, Bart.

Lately, in his twenty-fourth year, JOHN HOPKINS BARE, Esq. of Abridge, in Essex. His death was occasioned by a fall from his horse, while hunting.

Jan. 14. Suddenly, in the sixty-eighth year of his age, WILLIAM PURNELL, Esq. of Newhouse, near Dursley, a Deputy Lieutenant for Gloucestershire.

Jan. 17. At Exeter, the LADY of Sir William M. Milner, M. P. for York.

Jan. 18. In Grosvenor-square, after a short illness, the Right Hon. Sir RICHARD HERON, Bart. in the seventy-ninth year of his age.

Jan. 20. At Broadlands, the family seat in Hampshire, Viscountess PALMERSTON, relict of the late Lord Viscount Palmerston.

Jan. 22. In Wells's-row, Islington, Mrs. ARABELLA TOWNLEY, a maiden lady, aged eighty-two.

ANSWERS TO CORRESPONDENTS.

R. Y.; MODESTUS; S. P.; A. B.; A. A.; MARGARET JOHNSON; and THEODOSIUS will appear.

FILIPUS and I are under consideration.

We have not seen the Sermon which G. mentions.

F. H.; and J. L. have been received. W. TYNDAL's paper will appear; and his promised communications will be acceptable.

We perfectly approve of the conduct of B. V. We doubt, however, whether among the readers of the Christian Observer, any are to be found who practise the superstitions which he very properly reprehends in his parishioners.

If CLERICUS ANGLICANUS will favour us with his name and place of abode, we can have no objection to insert his paper, concealing his name, if he wishes it, from the public.

✂ An Appendix to the Volume of the Christian Observer for 1804, is published this Day, price Six-pence.